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HISTORY

OF

KING'S CHAPEL.

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NORTH VIEW OF KING'S CHAPEL, TREMONT ST.

A

HISTORY OF KING'S CHAPEL,

IN BOSTON;

THE FIRST EPISCOPAL CHURCH

IN NEW ENGLAND;

COMPRISING NOTICES OF THE INTRODUCTION OF EPISCOPACY INTO THE NORTHERN COLONIES.

BY F. W. P. GREENWOOD,
JUNIOR MINISTER OF KING'S CHAPEL.

BOSTON:
CARTER, HENDEE & CO.
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TO

MY FRIENDS AND PARISHIONERS,

THE SOCIETY WORSHIPPING AT KING'S CHAPEL,

AND

TO MY VENERABLE COLLEAGUE,

THE REVEREND JAMES FREEMAN, D. D.,

THIS

HISTORY OF OUR CHURCH,

IS RESPECTFULLY AND AFFECTIONATELY DEDICATED.

F. W. P. G.

PREFATORY NOTICE.

The substance of the following pages was preached before my Society in a series of eight discourses, in the spring of 1832. In printing these discourses, I have given them the title of Periods, because the name of Sermons seems too formal for such a subject, and disturbs the appearance of historical continuity. I have, however, retained the style of direct address to an audience, in the belief that by so doing I should rather help than hurt or hinder the narrative.

I have ventured to publish this History of King's Chapel, because I trusted that it would be interesting to the members of my congregation; because I hoped that it might be interesting to readers in general, as a contribution, though small, to the ecclesiastical history of New-England; and because I was almost sure of the favor of antiquaries, to whom facts are never unimportant or dull.

Except in the introduction, I have confined myself almost exclusively to the path which was marked out for me by the records of the church. I might have made the narrative more complete by a more diligent search into other authorities; but this would have involved much labor and correspondence, for which I had not the requisite time. Besides which, the fulness of the records leaves little to be desired, with respect to the immediate history of the chapel.

In the Appendix I have introduced such a selection from the mass of manuscript documents, as I judged would be most worthy of publication. More would have been printed, had it not been for the fear of swelling the book to a size which might have seemed unnecessary. The largest share of space has been given to those papers which relate to the change of doctrine which took place in the church at the time of the settlement of Dr Freeman; because this is an event which has been exceedingly misrepresented.

Owing to the residence of my highly respected colleague, the senior minister of King's Chapel, at the distance of some miles from the city, I have been almost entirely deprived of his assistance in my work, — a circumstance which I cannot but greatly regret.

From several gentlemen, well acquainted with the early history of our state, I have derived valuable information; and with regard to the antiquities of the Chapel in particular, I am so much indebted to the kindness of my friend, Col. Joseph May, that I feel desirous in this public manner to return him my thanks.

Boston, Jan. 1, 1833.

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INTRODUCTION.

LOVE OF GOD'S HOUSE. — FIRST EPISCOPALIAN CONTROVERSIES IN NEW ENGLAND.

LORD, I HAVE LOVED THE HABITATION OF THY HOUSE, AND THE PLACE WHERE THINE HONOR DWELLETH.— *Ps.* xxvi. 8.

THE place in which we are accustomed to meet together for the worship of God, and, as the sabbaths and the seasons roll on, to unite in praise and prayer with kindred and friends; the place in which our Saviour is commemorated, our children are baptized, our sorrows find their consolation, and our cares their rest, is a holy place, and one which we well may love. The Jews were devotedly attached to their temple; they were deeply impressed with the idea of its holiness; they were proud of its rich and solemn beauty. It was associated in their minds with their glory as a nation, with their existence as a favored and separate people. This attachment grew to be excessive; it lost the spirituality of its character; the temple was admired more for its external form than for its sacred uses; and the regard

which was paid to it became in a high degree superstitious, formal and exclusive. While we would avoid these perversions of the love which they entertained for their sanctuary, we cannot help sympathizing with the sentiment itself. Nor is it desirable that we should struggle against a feeling so natural, and, if well regulated, so useful. Let us say what we will against attachment to particular places, it is one which nature and the operations of our own minds will always oblige us to form. Let us assert as we may that one place is no holier than another, yet will holy associations continue to make holy places, so long as religious feeling exists, and the worship of God endures. If we fully receive the great Christian principle, that God must be worshipped in spirit and in truth, we are completely guarded against an undue attachment or reverence for the house in which he is worshipped; and then the affectionate reverence which we may freely cherish for the house, will even aid the warmth and sincerity of the devotions which we offer therein to Him who is a spirit.

Such are my own feelings, such my convictions. I am not so afraid of superstition as to keep up a perpetual war with my heart. I love the place where God's honor dwelleth — the holy place where his name and praise are publicly acknow-

ledged, and the majesty of his presence is unitedly felt. I love, more especially, this house in which we are now assembled. My associations with it are many, and early, and sacred. I love it for the beauty of its construction, for the memories with which it is filled, for its connexion with times that are gone, countenances that have been changed, and friends who have passed away.

It is this love which has prompted me to investigate the history of our church. Some who hear me, have associations with it very similar to my own. Some have known it much longer than I have, and are more variously connected with it. Its history includes so many well known names, important events, and changes of opinion, that the relation of it will, I trust, be uninteresting to none.

The materials of this narrative will be chiefly derived from the original manuscript records of the church; but I have also, as time and opportunity permitted, consulted printed histories and documents.

The first serious and organized efforts to erect an Episcopal Church in Boston were made in the year 1686. It is not to be supposed, however, that there had not been, before this time, and even from the first settlement of the Massachusetts

colony, some who disliked the religious discipline and forms of their rigid dissenting neighbors, and were in heart members of the church of England. William Vassal, who came over with Gov. Winthrop, in 1630, and was one of his assistants in that year, was perhaps of this way of thinking.* As the colony increased, and the intercourse with the mother country was enlarged, many must have resorted here, either temporarily, or for permanent settlement, who were members of the English establishment, and retained their attachment to its communion.

In 1646 a "Remonstrance and Petition" was sent into the General Court by Robert Child and six others, in which, after stating some grievances of a civil nature, they complained "that they were debarred from christian privileges, viz. the Lord's Supper for themselves, and baptism for their children, unless they were members of some

* The Rev. Mr Deane, in his history of Scituate, says that President Chauncy suspected Mr Vassal of being an Episcopalian, but that there is no evidence to prove him to have been so. The truth is, no doubt, that he was a gentleman of high and honorable feelings, who looked with contempt on many of the narrow notions of the day, and entertained just ideas on the great subjects of religious toleration and liberty. Being such a one, it is but of little consequence whether he was an Episcopalian or not. He was certainly not a rigid Puritan.

of the particular churches in the country, though otherwise sober, righteous and godly, and eminent for knowledge, not scandalous in life and conversation, and members of churches in England. And they prayed that civil liberty and freedom might be forthwith granted to all truly English, and that all members of the church of England or Scotland, not scandalous, might be admitted to the privileges of the churches of New England; or, if these civil and religious liberties were refused, that they might be freed from the heavy taxes imposed upon them, and from the impresses made of them or their children or servants into the war." In case their wishes were denied, the petitioners threatened to appeal to the honorable houses of parliament, who, they hoped, would take their sad condition into consideration, procure able ministers for them, "this place not being so well provided as to spare any," or else transport them to some other place, where they might live like Christians, and not be accounted burthens, but serviceable both to church and state. On the other hand, they hope, should their requests be granted, to see the now contemned ordinances of God highly prized, the gospel much darkened, break forth as the sun at noon day, christian charity and brotherly love, almost frozen, wax warm, jealousy of arbitrary government (the bane

of all commonwealths) quite banished, and many other blessings and advantages as the consequences of the reformation which they proposed.

This bold and irritating remonstrance * produced a great excitement and disturbance at the time, and was answered † in the same year by the court, four months after it was presented, who condescended to enter into a long argument with the petitioners, and treated them with still less ceremony than they had themselves received. They examine, in a contemptuous manner, the characters and pretensions of the seven petitioners.‡ "And these are the champions," say they, "who must represent the body of non-freemen. If this be their head, sure they have an unsavoury head, not to be seasoned with much salt." They reply, according to their own notions of church order and membership, to the application for church privileges, and then refresh the memory of the petitioners with a reference to the recent case of another company of remonstrants, meaning Roger Williams and his friends, who not obtaining their desire, had removed to Rhode Island, where they presently fell at variance among them-

* Printed in Hutch. Col. Pa. p. 188.

† Also in Hutch. Col. Pa. p. 196.

‡ Robert Child, Thomas Burton, John Smith, Thomas Fowle, David Yale, Samuel Maverick, John Dand.

selves, and instead of establishing church and civil state, had overthrown both. "Such peace, unity, prosperity, &c," say the General Court in conclusion, "is that which we may expect, if we will cast off the rules of God's word, the civil prudence of all nations, and our own observation of the fruit of other men's follies, and hearken to the counsell of these new statesmen. From which the Lord deliver us, and all the seed of Israel to the coming of Christ Jesus. Amen."

The end of this matter was, that the petitioners were fined for contemptuous and seditious expressions, on their refusing to acknowledge their offence, and their papers, among which was a petition addressed to the commissioners for plantations in England, were seized.

Such was the first Episcopalian controversy, as it may be called, on these shores, and such is a specimen of our forefathers' yet imperfect notions of religious liberty.

In 1662, soon after the downfall of the Commonwealth and the accession of Charles II. who was proclaimed in London, May 29, 1660, a letter from that monarch to the colony was received, which on the whole was cheering to the people and their governors, as it was kinder to them, and more respectful to their charter and liberties, than they had reason to expect. Some

things in it, however, were less relished, as they touched the sore point of their ecclesiastical peculiarities and prejudices. The king required that their laws should be reviewed, that the oath of allegiance should be duly administered, that the administration of justice should be in his name, "that freedom and liberty should be duly admitted and allowed to all such as desired to use the book of Common Prayer, and perform the devotions in the manner established in England, and that they might not undergo any prejudice or disadvantage thereby, they using their liberty peaceably without disturbance to others; that all persons of good and honest lives and conversations should be admitted to the sacrament of the Lord's Supper, according to the said book of Common Prayer, and their children to baptism; that in the choice of governor and assistants the only consideration to be had should be of the wisdom, virtue and integrity of the persons to be chosen, and not of any faction with reference to opinions and outward profession; that all freeholders of competent estates, not vicious in conversation, and orthodox in religion, though of different persuasions concerning church government, should have their votes in the election of all officers, both civil and military."*

* Mass. Hist. Col. 2d S. vol. viii. p. 52.

The Boston agents, by whom this letter was brought over, were Simon Bradstreet, one of the magistrates, and John Norton, one of the ministers of the First Church. As soon as their constituents had given expression to the first emotions of joy at having been no more severely dealt with, they began to murmur at the obnoxious parts of the letter, and charge them as faults on the poor agents. Although these gentlemen were so hailed on their return, that the court ordered a public thanksgiving partly on account of it, as well as for the "continuance of the mercies of peace, liberties, and the gospel," they were afterward so neglected and even reviled, that the sudden death of Mr Norton by apoplexy the next year was attributed to the distressed and melancholy state of his mind which this treatment occasioned. "The agents," observes Gov. Hutchinson with truth and sagacity, "met with the fate of most agents ever since. The favors they had obtained were supposed to be no more than might well have been expected, and their merits were soon forgot; the evils which they had it not in their power to prevent were attributed to their neglect or unnecessary concessions."*

The authorities of the colony here, being very

* Hutch. Hist. 1. 222.

slow in complying with those requisitions of the king's letter which did not suit them, he sent four commissioners,* with powers to hear and determine all matters of complaint, and to settle the peace and security of the country, who arrived in July, 1664. One of these commissioners was Samuel Maverick, Esq. a son of the Samuel Maverick who joined in the "remonstrance and petition" of 1646 mentioned above. Like his father he was an Episcopalian, and like him probably entertained not the most kindly feelings toward his fellow colonists.† Among the instructions of these commissioners, was one directing them to inquire how far the requisitions of the king's letter of 1662 had been complied with. The third requisition is thus re-stated; "that such as desire to use the book of common prayer, be permitted so to do without incurring any penalty, reproach or disadvantage, it being very scandalous that any persons should be debarred the exercise of their religion according to the laws and customs of England, by those who were indulged with the liberty of being of what profession or religion they pleas-

* The commissioners were Col. Richard Nichols, George Cartwright, Sir Robert Carr, and Samuel Maverick. The two former arrived at Boston, the two latter at Piscataqua, about the same time.

† Both the Mavericks are mentioned in Eliot's Biog. Dict.

ed." It sounds strange to hear Charles II. reading a lesson on religious freedom to the pilgrims; but it was a good lesson, though delivered in an arrogant style, and by a profligate tyrant.

It was with some difficulty that the general court were brought to answer at all to an authority not recognised in their charter, but at length they did so to each instruction, more or less explicitly. With regard to the king's letter they say, that they had endeavored formerly to satisfy his expectations, and now further say that touching the oath of allegiance, they had ordered it to be taken, *in that form prescribed by the colony law*, by all freemen and other householders; and that touching civil liberties, they observed the qualifications mentioned in his majesty's letter; "and as to ecclesiastical privileges they had commended to the ministry and people here the word of the Lord for their rule."* This last answer was plainly evasive, or rather it was an absolute refusal to be dictated to in religious matters. Our fathers could dictate very well, but they could not so well endure dictation.

In reply, the commissioners say, "The end of the first planters coming hither was, as the court expressed in their address, 1660, the enjoyment of

* Hutch. Hist. 1. 243.

the liberty of your own consciences; we therefore admire that you should deny the liberty of conscience to any, especially where the king requires it; and that upon a vain conceit of your own, that it will disturb your enjoyments, which the king often hath said it shall not. Though you commend to the ministers and people the word of the Lord for their rule, yet you did it with a proviso, that they have the approbation of the court; and we have great reason both to think and say, that the king and his council and the church of England understand and follow the rules in God's word as much as this corporation." Finally they advise them, for fear of consequences, to "an ingenious and free consent to what the king desired."*

But "an ingenious and free consent," it was not the purpose of the Massachusetts corporation to give. The commissioners were foiled and returned to their master. Charles had so many affairs to attend to at home, that the colony remained untroubled for some years, or not seriously troubled;† but in 1683 he sent Edward Randolph‡

* Mass. Hist. Col. 2d S. vol. viii. p. 76.

† The subject of the common prayer, &c, continued, however, to be pressed from time to time. See Hutch. Col. Pa. p. 520.

‡ Randolph first came to Boston in 1676. "After a tedious passage of 10 weeks, arrived at Boston on 10th June."—His letter to the king. Hutch. Col. Pa. p. 503. In 1678

with a *quo warranto* against their charter, which the following year was taken away. In 1685, Feb. 6, Charles died. His successor, James II. was proclaimed in Boston, in April of the same year. On the 15th of May, 1686, the Rose frigate arrived from England with a commission to Mr Joseph Dudley as president of Massachusetts and the colonies north of it, and to other gentlemen to constitute his council; and in the same frigate came Mr Robert Ratcliffe, the first Epis-

Randolph came over again, having been to England in the interim. He was in England again in 1679, and returned the latter part of the same year. He went home again the next winter, and returned in 1681, bringing with him his commission from the crown constituting him collector and surveyor and searcher of the customs in New England. Hutch. Hist. I. 330. We find Randolph in England again, Feb. 1681. Ib. 335. He arrived with the *quo warranto*, in Oct. 1683; having come, however, to Boston, and gone back to England between these two years. Ib. 336.

Since writing the above, I have seen a MS. of four pages, lately presented to the Mass. Hist. Soc. being Randolph's own account of his voyages to and from England. The recital is brief, consisting of little else beside dates; but a fact or two like the following, which he records, mark the kind of people he had to deal with.

"17 December, 1681. I arrived againe att Boston in New England, with his Majesty's Commission, appointing me Collector, &ca. But that commission is opposed, being looked upon as an encroachment on their Charter. A Law revived by the assembly *to trye me for my life, for acting by his Majesty's Commission before it was allowed of by them.*

copal minister of Boston, and indeed of New England.

I find that I have completed the limits of a discourse, without coming even to the building of the wooden church which the Episcopalians first erected on this spot. The early history of our church is, however, the history of the introduction of episcopacy among those who fled from it and hated it. As such it possesses a peculiar interest and value. There is another light in which it is more interesting still, which is its connexion with the great history of religious liberty. The thoughtful observer will mark the strange processes by which the human mind is often forced to the most simple and excellent conclusions. He will see arbitrary power from the mother country, contending against arbitrary power here, and the result of these conflicting and angry authorities to be toleration, liberty and peace.

PERIOD FIRST.

FORMATION OF THE FIRST EPISCOPAL SOCIETY.—ROBERT RATCLIFFE, THE FIRST RECTOR.

BUT THE FOUNDATION OF THE TEMPLE OF THE LORD WAS NOT YET LAID.—*Ezra* iii. 6.

THE "Rose frigate" must have seemed to the greater part of the Bostonians, or Bostoneers, as Randolph called them, freighted heavily with wo, bearing as it did the Rev. Robert Ratcliffe, of the church of England, with his surplice, and his book of Common Prayer; to say nothing of the commission which appointed a president over them, by the king's sole authority. It was as new to them, and as disagreeable, to have in their midst a settled clergyman of that church, as it was to see at their head a ruler not of their own choosing. "There had been very few instances of even occasional assemblies for religious worship according to the rites and ceremonies of the church of England for more than fifty years.

When the commissioners from King Charles were at Boston in 1665, they had a chaplain with them, but there was no house for public worship. Most of the inhabitants who were upon the stage in 1686, had never seen a church of England assembly."* The time was now come for the strange sight to be exhibited, and for the members of the episcopal communion to rally under the countenance and influence of the royal government. It should be stated, too, that the general court had declared in 1677, that no persons should be hindered from performing divine service according to the church of England.† The way therefore appeared to lay smooth and open for the Episcopalians to introduce their forms of worship and government.

As Randolph had the chief hand in overturning the old charter of the colony, so was he most active and efficient in establishing an Episcopalian church here, and procuring the services of a clergyman from England. For the former purpose he had acted as a constant spy upon the colonists, and had been backwards and forwards between the two countries ten or eleven times in as many years. He was indeed, as Hutchinson says, "incessant." For the latter purpose, the building up of episcopacy, he was diligently employed in moving the ecclesiastical dignitaries at home,

* Hutch. Hist. 1. 355 † Ibid.

as will appear by his letters preserved in Hutchinson's Collection of Papers. In a letter to the Bishop of London, dated, Boston, July 14th, 1682,* he urges both of these objects. "Nothing will so effectually settle this government on a firm dependence upon the crown," he says, "as bringing a *quo warranto* against their charter, which will wholly disenable many, now great sticklers and promoters of the faction among us, from acting further in a public station." With regard to the church he says, "We have advice by Capt. Barrett, now arrived from London, that your lordship hath remembered us, and sent over a minister with Mr Cranfield; the very report hath given great satisfaction to many hundreds whose children are not baptized, and to as many who never, since they came out of England, received the sacrament." And again; "If we are misinformed concerning your lordship's sending over a minister, be pleased to commiserate our condition and send us over a sober discreet gentleman. Your lordship hath now good security, as long as their agents† are in England, for his civil treatment by the contrary party; he will be received by all honest men with hearty christian respects and kindness, and if his majesty's laws

* Hutch. Col. Pa. p. 538. † Dudley and Richards.

(as none but fanatics question) be of force with us, we could raise a sufficient maintenance for divers ministers out of the estates of those whose treasons have forfeited them to his majesty."

In a previous letter to the bishop, dated May 29th of the same year, Randolph had given similar assurances of the safety of any clergyman who might be sent over. "Your lordship hath a great pledge for such ministers as your lordship shall think convenient to send over, for their civil treatment, and I think no person fitter than Major Dudley,* their agent, to accompany them, who will be very careful to have them settled as ordered in England." He had also spoken of the feasible means of maintaining such clergymen.

* Dudley's character is well hit off by Randolph in this same letter. "Major Dudley is a great opposer of the faction heere, against which I have now articled to his majesty, who, if he finds things resolutely maniged, will cringe and bow to anything. He hath his fortune to make in the world, and if his majesty, upon alteration of the government, make him captain of the castle of Boston and the forts in the colloney, his majesty will gain a popular man, and obleidge the better party." Of Richards, the other agent, he writes, "As for Capt. Richards, he is one of the faction, a man of mean extraction, coming over a poore servant, as most of the faction were at their first planting heere, but by extraordinary feats and coussinadge have gott them great estates in land, especially Danford, so that if his majesty doe fine them sufficiently, and well if they escape soe, they can goe to worke for more." Randolph likens the two agents to the two consuls of Rome, Cæsar and Bibulus.

"In my attendance on your lordship, I often expressed that some able ministers might be appointed to perform the offices of the church with us. The main obstacle was how they should be maintained. I did formerly, and do now propose, that a part of that money sent over hither, and pretended to be expended among the Indians, may be ordered to go towards that charge." And again he says, "My Lord, your goodness and readiness to serve his majesty in the settlement of this great plantation, invites me, upon all occasions, to interpose your lordship's more weighty affairs, but since we are here immediately under your lordship's care, I with more freedom press for able and sober ministers, and we will contribute largely to their maintenance; but one thing will mainly help, when no marriages hereafter shall be allowed lawful but such as are made by the ministers of the church of England."

The length and number of the above extracts will be pardoned, on account of the strong light which they throw on the movements of the party who were now arraying themselves so boldly against the old puritanical influence of the colony; and particularly on the views and character of Edward Randolph, who may be called the head of that party. We see what lofty ideas of the royal prerogative he entertained, in his proposing

to destroy the ancient civil rights of the colony by taking away their charter, and setting over them a governor appointed by the crown. And we see that his notions of the English Church were no less lofty, in his suggestions that not one clergyman only of the church, but several might be maintained, by the high-handed methods of diverting the funds of the "Society for propagating the Gospel among the Indians" to their support, and of applying confiscated estates and all marriage fees to the same use. But in the whole of this arbitrary course I can easily conceive that he was actuated by a sense of duty towards his sovereign, who was also the sovereign of these colonies, and who, Randolph might well imagine, was not treated here with the deference and obedience which were his due. He considered that the Bostonians were stiff-necked, refractory and rebellious, and that he ought to curb and turn their spirit. They, on the other hand, looked upon him as the myrmidon of a tyrant and a hateful spy, and said that "he went up and down seeking to devour them."* He despised their prim and exclusive congregationalism, and they abominated his stately and formal episcopacy. He was arbitrary after his fashion, and they were so

* Hutch. Hist. 1. 319.

after theirs. If he had not been excited by their inveterate opposition to what he deemed alone true and venerable, he probably would not have troubled them as much as he did. If they had not been too weak at that time to resist the royal power, they would not have borne his arrogant interference for a day.

We have seen that Randolph carried his two great ends, the destruction of the original Massachusetts charter, and the importation and introduction of an Episcopal clergyman.

On the 15th of May, 1686, as I have before stated, arrived the Rose frigate, commanded by Captain George. On the 25th, Dudley entered on the duties of his temporary presidency.* On the 26th, Mr Ratcliffe waited on the council, and Mr Mason and Randolph proposed that he should have one of the three congregational meeting-houses to preach in. This was denied, but he was granted the use of the library room in the east end of the town house, which then stood where the Old State House, or, as its present name is, the City Hall, now stands.

But the formation of the First Episcopal Society is to be dated from the 15th of June, same year, on which day the records of the church

* See Hutch. Hist. 1. 343. and extracts from Sewall's MS. Diary, in Wisner's History of the Old South, note 27.

commence. The first page of this valuable manuscript * I shall now quote entire, as it comes in order in the narrative, and gives an account of the original steps taken by the society, as briefly as they could well be stated, besides informing us who the founders of the church were.

"*Boston in N. England. June 15th*, 1686.

"At a meeteing, wherein were present the Gent. following — vizt. Mr Ratcliffe, our minister. Edward Randolph, Esq. one of his majestie's councell. Captaine Lydgett. Mr Luscomb. Mr White. Mr Maccartie. Mr Ravenscroft. Doctor Clerke. Mr Turfery. Mr Bankes. Doctor Bullivant.

"Agreed. That every Sabbath day after evening sermon, shall be made a publique collection by the churchwardens for the time being for

* It is a folio volume, bound in parchment, and bears the following as its title page; "Boston in New England, Anno Domini, 1686. An entry booke, of all such meetings, agreements, and other matters, proper to be recognized, had, and done from time, to time; by the members of the church of England, as by law established, under the gracious influences of the most illustrious Prince our Sovereign Lord, James the 2d. By the Grace of God, of England, Scotland, France, and Ireland king, defendour of the faith &c. — Anno Domini, 1686, and in the 2d yeare of his said Majestie's Reign, at Boston within his said Majestie's territory, and Dominion of New England in America."

the servise of the church, and to be continued untill some publique and settled provision be made for the same.*

"Agreed. That Doctor Benjamin Bullivant, and Mr Richard Bankes, are elected churchwardens, and to continue untill Easter next.

"Agreed. That Edward Randolph, Esq. Capt. Lydgett, Mr Luscomb and Dr Bullivant, with our minister, should wayte on the President and Councell to treate about our church affaires.

"Agreed. That an humble addresse be made to his Majestie, and to be signed by the gentlemen as above-named, to implore his Majestie's favour to our church, and it is consented that all other true sons of the church of England, may join with us in the same.

"Agreed. That in the same method, a letter be sent to the Right Reverend father in God, the Lord Archbishop of Canterbury, and one other to the Reverend father in God, the Lord Bishop of London, to implore those prelates favour towards our church.

* The first recorded collection is on June 20, 1686, amounting to £3 11*s.* 0*d.* and the account is regularly kept from this time forwards. On the 22d of October, same year, the balance of the collections made up to that time, remaining from necessary expenses, is ordered to be paid to Mr Ratcliffe. The whole amount of collections was £48 8*s.* 4*d.* Expenses £19 14*s.* 6*d.* Paid Mr Ratcliffe £28 13*s.* 10*d.* Mr Ratcliffe's receipts for this sum in two several payments are given.

"Agreed. That Mr Smith the Joyner do make 12 formes, for the servise of the church, for each of which he shall be paid 4*s*. 8*d*.

"Agreed. With the said Mr Smith the Joyner, that this church will pay and allow unto him 20*s*. quarterlie, and every quarter, for and in consideration of his cleaneing, placeing, and removeing the Pulpit, formes, table &c, and dooing all other things which shall be convenient and necessary in our place of publique Assembling."

The accommodations provided for and referred to in the two last votes, were intended to furnish the library room in the town house in a decent manner for the performance of divine service. This was truly an humble beginning for those who made such high pretensions as did these zealous royalists and churchmen. As they assembled in the east end of the town house, and looked round on their twelve forms and their movable pulpit, they must have felt the contrast between such a tabernacle and the solemn old cathedrals at home; and have felt too that they were among a people, who, though of the same blood with themselves, were strangers to their mode of faith and worship, despising what they esteemed most sacred, and setting at nought the power which they deemed unquestionable. It is hardly to be supposed that these feelings were

calculated to conciliate them toward the congregationalists, or that the condition in which they found themselves was favorable at the time to their growth in christian humility or charity; for truths taught by experience are learned slowly. That they even had the town house for their worship, is, however, a proof that the colonists were to a very considerable degree overawed and restrained, by the attitude which the mother country assumed towards them.

The second recorded meeting of the churchmen took place on the 4th of July, still the same year.* At this meeting it was agreed to pay Mr Ratcliffe fifty pounds per annum salary, beside what the council might think fit to settle on him; and that if Mr Buckley, the chaplain of the Rose, should please to assist Mr Ratcliffe, he should "receive for his paynes 20*s*. a weeke." It was also agreed that "a sober and fitt person be sought after for a clarke," and that there should be a Sacrament on the second Sabbath of the month. But the most important vote was the following; "Agreed. That the councell be addressed unto, to give us libertie and authority by a briefe, to passe through the whole territory of his majes-

* Beside those persons who attended the first meeting, there were present at this, Mr Proctour, Mr Steph. Wissendunke, Mr Thomas Brindley, and Mr Mallett.

tie in New England, and therein to collect and receive all such voluntary donations as all persons whatsoever shall be disposed to give us, for and towards the building of a church in Boston, to be erected for the servise of God, and for the use of the church of England as per law established." The liberty and authority applied for according to this vote, were probably granted, as a list is given in the records of a number of persons who furnished donations, which I shall more particularly notice presently. We find by the succeeding and last vote at this second meeting, that worship was still performed in the town house, not only on the Sabbath, but on Wednesdays and Fridays. "Agreed. That the prayers of the church be said every Wednesday and Friday in the yeare, (for the present, in the Library chamber in the town-house in Boston,) and in the Summer Season to begimne at 7 of the clock in the morning, and in the winter season, at 9 of the clock in the forenoon."

Of Mr Ratcliffe, and his service in the town house, there is a brief notice in the journal of John Dunton, a bookseller of London, a singular character, who came to Boston in the year 1686, in order to secure a debt for books, as also to dispose of a cargo of the same article, and who arrived here in March, after a passage of more

than four months.* He says, "About this time arrived the Rose frigot from England with a new charter, procured by one Randal, which gave major Dudley the title of president, and the magistrates were now changed into counsellors. Parson Ratcliffe came over with the charter, and on Lord's days read the Common Prayer in his surplice, and preached in the Town house. Mr Ratcliffe was an eminent preacher, and his sermons were useful and well dressed; I was once or twice to hear him, and it was noised about that Dr Annesly's son-in-law [himself] was turned apostate. But I could easily forgive 'em, in regard the common prayer and the surplice were religious novelties in New England."

This account of Mr Ratcliffe as a preacher, short as it is, is the only one which I have yet been able to discover. Randolph, in a letter to the Archbishop of Canterbury, of the date 1686,† mentions the services in the town house, and speaks of having transferred the place of assembling to the "exchange." This letter is a great curiosity, as indeed are all which are preserved of

* See Mass. Hist. Col. 2d S. vol. 2d, p. 97. It is worthy of notice that when Dunton arrived, some time in March, the harbor was frozen over.

† No other date is given to this letter. Hutch. Col. Pa. p. 549.

his. They not only let us far into the spirit of the times, and the men of the times, but show the perfect calmness and conscientiousness of his own tyranny in a way, which, however exasperating that tyranny was to our fathers, is to us, at this distance of time, only amusing. He begins his letter thus; "May it please your Grace, — I have forborne writing to your grace till I had been some time upon the place, to see how the poor people here would demean themselves under the new government." After noticing the refractory disposition of these poor people, he thus goes on to speak of his ecclesiastical efforts. "I take leave humbly to remind, that when your grace was present at a committee of the Lords, and was therein pleased to move, that one of their meeting-houses in Boston should be ordered to be set apart for the exercise of the religion according to the church of England, it was then answered by some of those noble Lords who discoursed in their favour, provided they might have liberty of conscience in matters of religion, they would voluntarily submit to have one of their three meeting housen * to be disposed of by the president and council for that use. Since my arrival with Mr Ratcliffe,† a sober man, recom-

* *Housen*, so spelt.

† There must have been a royal company in the Rose.

mended by my lord of London to be our minister; who besides his lordship's fair testimonials, brought with him a letter from the right honorable the Lords of the committee for trade and foreign plantations to the president and council, for their countenance and encouragement in the discharge of his office; yet 'twas a long time before they took the least notice of him or his business. At last, though strongly opposed, I got a little room in their town-house, for such as were of the church of England to assemble in, but found it so strait that we are forced now to make use of the exchange for that purpose; where, to humour the people, our minister preaches twice a day and baptises all that come to him, some infants, some adult persons. We are now come to have prayers every Wednesday and Friday mornings on their exchange, and resolve not to be baffled by the great affronts; some calling our minister Baal's priest, and some of their ministers, from the pulpit, calling our prayers leeks, garlic and trash." He then recurs to the subject of maintenance, saying, "We have often moved for an honorable maintenance for our minister; but they tell us those that hire him must maintain him, as they maintain their own ministers, by contribution." He humbly represents to his grace "that the three meeting-houses in Boston might pay

twenty shillings a week, a piece, out of their contribution, towards the defraying our church charges; that sum being less per annum than each of their ministers receive." He speaks of the necessity of having another minister sent over, to supply the place of Mr Ratcliffe, in case any illness or indisposition should happen to him. He then repeats his favorite project of laying hold of the money designed for converting the Indians; calls it a "bank of money," and doubts not that it amounts to at least two thousand pounds, but says that he does not adventure to stir in it, having already brought upon himself so many enemies, and to all his crimes "added this one as the greatest, in bringing in the liturgy and ceremonies of the church of England."*

Nothing could be more graphic than the strong and natural touches of this letter. We see the Bostonians angry and abusive, the ministers railing in their pulpits against the English Liturgy, in terms which few ministers would use now of the prayers of the most degraded heathen; and on the other hand we have the usual steady and undoubting arrogance of Randolph, who talks of making the three congregational churches support the church of England, in ways as oppressive

* Spelt in the letter "letherdge and cerimonise."

as those which compelled the fathers of that generation to fly from their native land.

In still another letter to the Archbishop, dated "Octo. 27th, '86," Randolph again exhibits the necessities of his church. "I have some time since," he begins, "humbly represented to your grace a necessity of having a church built in Boston to receive those of the church of England. We have at present 400 persons who are daily frequenters of our church, and as many more would come over to us, but some being tradesmen, others of mechanic professions, are threatened by the congregational men to be arrested by their creditors, or to be turned out of their work, if they offer to come to our church; under such discouragements we lie at present, and are forced to address your grace for relief." He once more speaks of the funds for evangelising the Indians, which he says are shamefully misapplied and even embezzled; mentions that Mr Ratcliffe lives on a small contribution, and that they are yet forced to meet in the town house; and finally entreats the efficient aid of the Archbishop, lest the small beginnings of the church of England, settled here with great difficulty, fall to the ground and be lost, for want of timely relief and countenance.

But the face of things was now to experience

another change, the operation of which was to give more confidence to the episcopalians, and more trouble and disquietude to the great body of the people. I refer to the arrival of Sir Edmund Andros to supersede President Dudley.

Having advanced thus far in our history, it is easy to perceive that episcopalianism in New England was in a great measure indebted to the efforts, official and personal, of Edward Randolph. Though he was not so bad a man as the colonists represented and believed him to be, yet he was arbitrary, selfish and grasping, and not a champion for a religious denomination to be proud of. But a cause cannot always choose its promoters, and many promoters of this cause were highly respectable members of the community, fairly entitled from the first to the liberty which they won at last.

PERIOD SECOND.

FROM THE FORMATION OF THE FIRST EPISCOPAL SOCIETY TO THE BUILDING OF THE FIRST CHAPEL.

SO THE HOUSE OF THE LORD WAS PERFECTED. — 2 *Chron.* viii. 16.

In the two preceding discourses I have been somewhat minute and circumstantial in relating the history of Episcopalianism previous to the erection of the first Episcopal chapel in Boston. But such particularity seemed to be required, in order that the temper of the times relating to this subject might be exhibited with some distinctness, and justice might be done to the events which led to what was in reality a great moral innovation, if not revolution in these colonies.

I have also been obliged, in order to be faithful, to record much contention and recrimination. Considering the condition of the two religious parties, together with the frailty of human nature, no less was to have been expected. One party,

the great majority, had always been accustomed to rule here; the other were attached to the church which was established and dominant in England, and their deficiency in numbers was in a good measure supplied by the countenance of royal authority. The latter were determined to enjoy their own mode of worship; and the former were determined to prevent them as long as they could. In this state of things it is not in the least to be wondered at, however it may be regretted, that both parties should far transgress the bounds of moderation, and the laws of Christian charity and liberty — which laws, by the way, were certainly not understood at that time as well as they are now, and are not so generally understood now, as I trust they will be hereafter.

But though it must be acknowledged, and acknowledged to be deplored, that much acrimony accompanied the beginnings of our church, and that much pride and unholy warmth was mingled with the just zeal of its founders, it must not be supposed that all were equally liable to such a charge and equally reprehensible. John Dunton, from whose journal I have already quoted, says expressly of one of the chief promoters of the undertaking, Dr Bullivant, the first senior warden of the Episcopal church, that "he was so far from pushing things to that extremity as some hot

spirits would have had him, that he was for accommodating things, and making peace."* No

* As Dr Bullivant was a conspicuous Episcopalian in those days, and stands at the head of the list of Wardens of the Chapel, I shall make no apology for here inserting the whole of his character, as given in the quaint manner of Dunton.

"From Dr Oakes I pass to my good friend Dr Bullivant, formerly my fellow citizen in London. I must consider him both as a gentleman and a physitian. As a gentleman, he came of a noble family, but his good qualities exceeded his birth. He is a great master of the English tongue, and the Northampton people find him a universal scholar. His knowledge of the laws fitted him for the office of attorney general, which was conferred upon him on the revolution in Boston; it is true he sought it not, but New England knew his worth, and even forced him to accept of it. While he held this place of attorney general, he was so far from pushing things to that extremity as some hot spirits would have had him, that he was for accommodating things, and making peace. His eloquence is admirable; he never speaks but 'tis a sentence, and no man ever clothed his thoughts in better words.

"I shall next consider him as a physitian. His skill in pharmacy was such as had no equal in Boston, nor perhaps Northampton. — He is so conversant with the great variety of nature, that not a drug or simple escapes his knowledge, so that he never practises new experiments upon his patients, except it be in desperate cases, where death must be expelled by death. This also is praiseworthy in him, that to the poor he always prescribes cheap, but wholesome medicines, *not curing them of a consumption in their bodies, and sending it into their purses*, nor yet directing them to the East Indies to look for drugs, when they may have far better out of their gardens."

doubt the same might have been said of many others, both on the episcopal and congregational sides. Neither must it be supposed that the religious services of the Episcopalians were not soberly and devoutly performed, because they had so much trouble in obtaining a place wherein to perform them. In the most contentious and stormy periods, I doubt not that a holy calm was shed upon the heart of many a worshipper as he offered up his prayers in the way which to him was best and most affecting, and perhaps the way in which, long years ago, he had offered them up in some ivy-clad village church of green England, with many dear friends about him, now absent or dead. And when, according to the agreement before mentioned, they celebrated their first communion, on the second Sabbath in August, 1686, I am fully persuaded that it was celebrated in that small room which they held by reluctant sufferance, and round that "table" which was their cheap and lately constructed altar, with as much reverence and humility and edification as it was in any church or meeting-house in Old England or New.

Let us now return to the narrative of events. My last discourse concluded with an intimation of the expected arrival of the royal governor, in whose favor Mr Dudley was to resign his tempo-

rary presidency over the New England colonies. Randolph was anxious for his coming, as a coolness had for some time subsisted between himself and Dudley; the latter gentleman not having proved so favorably disposed to his views, when surrounded by his own people, as he had given Randolph reason to suppose he would have been, by his former apparently interested and almost servile conduct. Nor was Randolph obliged to wait long. Sir Edmund Andros arrived at Nantasket on Sunday the 19th of December, in the Kingfisher, a 50 gun ship, landed at Boston on the 20th, and published his commission on the same day, about seven months only after Dudley had come over with his commission as president.

The new governor was not long in showing his arbitrary dispositions, and the strong hand with which he intended to rule. One of the first acts of his despotism is connected with the history of our church, and indeed comes in regular continuation of it. The very day of his landing and the publication of his commission, he had a conference in the library of the town-house with the ministers of the three congregational churches, concerning the accommodation of the Episcopal society, and suggested that it might be so contrived that one house might serve two assemblies. The ministers, with four lay members of each

congregation, held a meeting the next day, to consider what answer to give to the governor, and it was agreed, as Judge Sewall says in his diary,* that they could not with a good conscience consent that their meeting-houses should be made use of for the common prayer worship. On the evening of the following day, December 22, Mr Mather and Mr Willard waited on the governor at his lodgings, and "thoroughly discoursed his Excellency about the meeting-houses, in great plainness, showing they could not consent." The governor, either from an unwillingness to hurt their feelings too rudely, or from a fear of displaying his power too suddenly, seemed to say that he would not impose upon them what was manifestly so disagreeable. And so the matter was suffered to rest, but only for a short time. On the 23d of March, 1687, the governor sent Mr Randolph for the keys of the South meeting-house, now called the Old South,† that the Episcopalians might have prayers there. A committee of six, of whom Judge Sewall was one, thereupon waited on his Excellency, to show that the house was their own property, and to

* A manuscript yet unpublished, and in possession of the Sewall family.

† It was called the Old South, after the New South in Summer Street was built, which was in the year 1717.

repeat that they could not consent to part with it to such use. This was on Wednesday. The following Friday, which was Good Friday, Sir Edmund Andros sent to command the sexton of the South church to open the door, and ring the bell for those of the Church of England. The sexton, though he had resolved not to do so, was persuaded or intimidated into compliance, and the Governor and his party took possession of the house, and the church service was performed there.

In looking back on this event, we are obliged to consider it, though not of itself of great political importance, as one of the most arbitrary acts ever perpetrated in this country, while it remained under the English government. No excuse is to be rendered for it. It was such a deliberate outrage on the common rights of property, to say nothing of conscience and liberty, that we may only wonder that Andros and his abettors, of whom Randolph was doubtless one, suffered no personal violence from the people. But none seems to have been offered; and the proprietors of the South meeting-house, finding that they could not resist the imposition, submitted to it as well as they could. Both parties, indeed, after the intrusion was effected, and regarded as a settled thing, evinced some desire to accommodate each

other with regard to the hours of their several meetings, though Andros was still the dictator. On Easter day, March 27,* the governor and his retinue again met in the South Church, at eleven o'clock, word having been sent to the proprietors that they might come at half past one; but it was not till after two that the church service was over, owing, as it is stated by Judge Sewall, to "the sacrament, and Mr Clarke's long sermon: so 'twas a sad sight," he continues, "to see how full the street was with people gazing and moving to and fro, because they had not entrance into the house."

From this time the South meeting-house was occupied by the governor and the Episcopalians for divine worship, if not constantly, yet whenever they pleased to order it. On Friday, Feb. 10, 1688, it was used for the funeral service over Lady Andros, who was buried with all the state attendant on such occasions in England. There is something quite striking in the few words of Judge Sewall's description of what he witnessed of this ceremony. "Between 4 and 5 I went to the funeral of the Lady Andros, having been invited by the clark of the South Company. Between 7 and 8 (lychns† illuminating the cloudy

* Entry in the old book, under the date of March 27, 1687. "Paid for wine one gallon 12*s*. — Paid for bread 6*d*."

† Torches. *Link* has the same Greek derivation.

air) the corpse was carried into the herse drawn by six horses, the soldiers making a guard from the governor's house down the Prison Lane to the South meeting-house; there taken out and carried in at the western door, and set in the alley before the pulpit, with six mourning women by it. House made light with candles and torches. There was a great noise and clamor to keep people out of the house, that they might not rush in too soon. I went home."

On the 14th of April Mr West was sent by the governor to the Rev. Mr Willard, to request him to begin at 8 in the morning, and said that this should be the last time, for they would build a house. However, it was not the last time, and the governor probably continued to use the house, till he was deposed by a popular insurrection the next year. The Episcopalians were nevertheless sincere and earnest in their intentions to build a church for themselves forthwith. Judge Sewall was applied to at different times, and once particularly by Mr Ratcliffe, for land at "Cotton Hill,"* on which they might set their church. But his constant reply was, that he could not; first, because he would not set up that which the people of England came over to avoid, and secondly, because the land was entailed.

* Cotton Hill is the elevated ground on which Mr Phillip's house now stands, opposite the Chapel burying ground.

It appears from the above account, as well as from other anthorities, that Mr Ratcliffe had an assistant by the name of Clark, or Clarke. His christian name was Robert.* It is probable that he was sent over by the Bishop of L n 'on, at the instance of Randolph ; but I have not been able to learn anything of his history.

As illustrative of the times, it may not be amiss to mention in this its proper place, that a person by the name of Lilly having died, and left the ordering of his funeral to his executors,† Mr Ratcliffe undertook to perform the funeral service at his grave, the deceased having probably belonged to his society.‡ The executors forbade his reading it, and when he begun, Deacon Frairey, of the South Church, interrupted him and stopped his proceeding ; for which the deacon was bound to his good behaviour for twelve months.

* Christian name Robert. So says the list of the ministers of King's Chapel in Hist. Col. 1 S. vol. iii. p. 250. But the following memorandum from the old book makes me doubt it, and think that his name was Josiah. After a receipt of Mr Ratcliffe for twenty pounds and fourteen shillings from the wardens Bullivant and Maccartie, comes the " memorandum, that Mr Ratcliffe gave of the above sum, and at the same time, unto Mr *Josiah* Clarke minister for his afternoon Lecture, Tenn pounds. As attests Benjamin Bullivant." The date of Mr Ratcliffe's receipt is Decemb. 31. 1686.

† Hutch. Hist. 1. 356. *note.*

‡ I find the name of *Edward Lilley* among the subscribers to the church.

We now approach the close of Andros's tyrannical government, which was brought about through the influence of one of the most auspicious changes in the government of the mother country, the glorious revolution, as it is called, of 1688. The spring succeeding the landing of William of Orange at Torbay, news was brought to Boston of the event, by way of Virginia, by a Mr Winslow. He was immediately imprisoned by Justice Foxcroft and others, "for bringing a traitorous and treasonable libel into the country," and though he offered two thousand pounds bail, it was not accepted. The old magistrates, and other principal colonists, secretly hoped and prayed for the success of the Prince's enterprise, but thought it best to wait for the consummation. But the people could not wait. The wrath which had long been pent up within them, broke out into open revolt on the 18th of April, 1689; the governor, Randolph, Bullivant, Dudley, and many others were seized and confined, the fort and the Rose frigate were taken, and the old magistrates were restored as a sort of provisional committee of safety. Sunday, the 26th of May, the joyful news arrived of the proclaiming of William and Mary, and on the 29th, the proclamation was published in Boston with great ceremony. Late in the year, an order from the

king * was received, requiring that Sir Edmund Andros, Edward Randolph, John Trefry, and others that had been seized by the people of Boston, should be sent to England in the first ship bound thither, and in February, 1690, they embarked, and Boston was rid of them and their tyranny.†

Mr Ratcliffe and his assistant, Mr Clark, must have also gone back to England about this time, as I find no notice of either of them, after the deposition of Andros.‡

But in the meantime the Episcopal church had been built. How the land was procured, or of whom, when the building was dedicated, or by whom, there is no record, or if there be one, I have not met with it.§ The entry which im-

* Dated July 30, 1689. Hutch. Hist. 1. p. 391.

† Andros "obtained, some time after, the government of Virginia. Dudley was appointed chief justice of New York, and, the latter end of the year 1690, was at Boston, in his way to his post. Nicholson endeavored for the government of New York, but had not interest to carry it, and was appointed Lieut. governor of Virginia." Hutch. Hist. 1. p. 395.

‡ Mr Ratcliffe must have gone to England before Andros, and very soon after his deposition, as is evident from the following entry on the records. "July 27, 1689. By disbursements for the accommodation of Mr Ratcliffe for his voyage home, as appears by several bills on file, £11 4*s*. 8*d*."

§ The following dates from the old record-book may give some light. Under the date of March 20, 1687, there is the

mediately follows the record of the second meeting, mentioned in my last discourse, is a list of ninetysix contributers to the building, dated July, 1689, and headed thus; "*Laus Deo*— a memorandum of such honest and well disposed persons that contributed their assistance for, and towards erecting a Church for God's worship in Boston, according to the constitution of the Church of England, as by law established." The sum contributed by these ninetysix individuals, was £256 9*s*. The cost of the house is then stated to be £284 16*s*. A few lines further on, is inserted the following remarkable note: —

"Note that on 18° Aprill preseeding the date on th' other side, began a most impious and detestable rebellion ag^st^ the King's Maje^ty's^ Govern^t^, the Govern^r^, and all just men to the same were brought into restraint." Then follows; "S^r^ Edmund Androse K^t^ left for the

last regular entry of the weekly contribution till after Andros's deposition. On the 30th of June, 1689, these entries are again resumed. It will be remembered that on the 23d of March, 1687, Andros took possession of the South Church, and on the 18th of April 1689, was deposed. July 1, 1689, there is an entry of 20*s*. paid to Mr Niles, and 5*s*. to the "Clerke:" and July 5, of £1 15*s* 0 to "Mr Wm. Smith for Benching the church." Putting these dates together, I think it almost certain that worship was first performed in the wooden church on the last Sabbath and day in June, 1689.

church service 30 — — Capt. ffrancis Nicholson left 25 — —."

Next to the above it is recorded that in the year 1693, the officers of Sir Francis Wheeler's fleet, which put into Boston to recruit, after an unsuccessful expedition against Martinique, gave twentyfour pounds, and the gentlemen land officers thirtytwo, making fiftysix pounds. After these are recorded some other donations.

Still the church was without pews. In 1694 an agreement was entered into with a carpenter to build them, which he was to do for £85 — and a subscription was made by fiftythree persons, which more than covered the expense, "So the house of the Lord was perfected."

This first church was built of wood. It stood on the spot covered by the present church, but did not occupy nearly so much ground. In an old engraving which I have examined, representing the town of Boston as it was in 1720, this church, among others, is introduced. It stands in the same position with the present one, has a square tower at the west end, from the roof of which rises a staff supporting the vane, and just under the vane is a large and quite observable CROWN. It was the fifth house of public worship erected in Boston. The congregational houses were then three in number, and the Baptists had

succeeded in building themselves a church, several years before the Episcopalians commenced theirs.*

Some of the circumstances connected with the origin and progress of the Episcopal society must always be regretted. And yet it is pretty certain that had there not been such an excess of opposition, bigotry and contumely on the other side, there would not have been so much overbearing pride excited on theirs. There are some who undertake to defend our puritan fathers through the whole of their exclusive course. This can never be done with success. If they were proscribed and oppressed in the mother country, they ought to have learned that proscription and oppression are hateful everywhere. If they successfully resisted or eluded proscription and oppression, they might have learned that wherever there is true strength in the public mind, proscription and oppression are as useless as they are hateful. If it is said that it was necessary for the safety of the puritans, that they should persecute all who dissented from them, and keep

* The first Baptist meeting-house in Boston was opened for worship on the 15th of February, 1679. The Baptists "proceeded with so much caution in building their house, that it was not known for what purpose it was erected until it was completed."—*Snow's History of Boston*, p. 151.

any mixture of doctrine from coming among them, I must be pardoned for not believing it; especially when I see that in thirtyfive years after the planting of this city, one of the three churches then gathered in it was a dissenting church, and that in less than thirty years more, two out of the five houses of worship erected in it were not congregational, and yet the colony was as safe as ever. I must be pardoned for believing that the proportion of dissenters would not have been greater, had our puritan fathers been more liberal in their principles; and that there would have been quite as much unity of opinion, with a great deal more of that which is a great deal better, namely, unity of spirit. There would hardly have been more dissenting houses than there were, and they would have been built up more religiously and peacefully. If I am pointed, as the petitioners of 1646 were pointed, to the case of Rhode Island, I say I want no better case for my argument. If all who were rejected here fled there; if Gortonists and Hutchinsonians and Baptists and Quakers and Episcopalians, and freethinkers and revellers, if all of every name and character who were compelled to quit this state, settled down together on that little lot of land, and still Rhode Island succeeded as she did and has, I desire no better case; for it only shows me what a bond of

discordant elements, what a sweetener of bitter waters, is holy freedom.

My sympathies are not with Episcopalians or royalists, as such. They rather cleave to the puritans, whether in the mother country or in this — that noble company, who separated themselves from the corruption which was in the world through lust, the lust of pleasure and the lust of power, and founded an asylum on these shores for virtue and liberty. But they had their faults; and exclusiveness, which was one of them, deserves reprobation, wherever and by whomsoever it is manifested. In looking at those times which are now passing under our review, I may be permitted to rejoice, therefore, and I do rejoice, that the Episcopalians accomplished their object, and obtained a house of prayer which they could call their own; in which they could worship God in their own chosen way, and commemorate their Lord without going through a discipline of rigid creeds and confessions, and baptize their children as they themselves were baptized in the land of their birth.

PERIOD THIRD.

FROM THE ARRIVAL OF MR MYLES, THE SECOND RECTOR TO THE DEATH OF MR BRIDGE, HIS FIRST ASSISTANT.

AND THE PRIESTS WAITED ON THEIR OFFICES. — 2 *Chron.* vii. 6.

A BISHOP THEN MUST BE BLAMELESS — VIGILANT — APT TO TEACH. — 1 *Tim.* iii. 2.

THE successor of Mr Ratcliffe, as minister of the "Congregation of the Church of England in Boston," was the Rev. Samuel Myles. As the records of the church show that the first weekly contribution after the deposition of Andros was paid to Mr Myles, July 1, 1689, and that on the 27th of July, a disbursement was made "for the accommodation of Mr Ratcliffe for his voyage home," there is reason to believe that both these gentlemen were present at the opening of the newly erected church. Taking into view the highly excited state of the popular mind at the time, it is not likely that any great ceremony was attempted on the occasion.

I presume, though I am unable to state it as a fact, that Mr Myles was sent over from England to the Episcopalians, by their diocesan, the Bishop of London, because such was the constant practice. He waited regularly on his office, from the time of his induction, June 29, 1689, to some time in July, 1692,* when he took a voyage to the mother county, for the purpose of laying before the high authorities there the condition of the Chapel and congregation, and obtaining aid in their behalf.

In his absence the pulpit was supplied by a Mr Smith, who officiated till the middle of June, 1693; and from that time till the return of Mr Myles, it was filled by Mr George Hatton.

Of the former of these gentlemen I can learn no particulars. Of the latter there is a notice in the records, which will be copied in its place.

On the 24th of July, 1696, Mr Myles returned from England, having executed his commission in such a manner as to infuse new life into his congregation. He had found means so to interest the royal partners, that they extended to the church their personal protection and patronage; and though Queen Mary died while he was in London, William III. continued to perform what she had engaged to do on her part for the adher-

* Mr Myles's last receipt at this period is dated July 17, 1692.

ents to the English establishment in these distant dominions. The influence of the Bishop of London was no doubt the channel through which Mr Myles effected his purposes.

His arrival is thus recorded. "Boston, 1696. This year Mr Samuel Myles, Pastor of this Church, returned from England; hee arrived July 24th and brought with him part of the Gift of Quene Mary performed by King William after her decease, viz. the Church furniture, which were A Cushion and Cloth for the Pulpit, two Cushions for the Reading Deske, a carpet for the Allter, all of Crimson Damask with silk fringe, one Large Bible, two Large Common prayer Books, twelve Lesser Common prayer Bookes, Linin for the Allter. Also two surplises."

Soon after is the following notice, which has just been referred to, respecting Mr Hatton. "Boston, October 28th. Mr George Hatton, who had preached here in the Absence of Mr Myles for about three years, at his going home to the Island of Providence the Church presented him with twenty pounds, which was paid him. Tenn pounds by Thaddeus Mackarty and Tenn pounds by Capt. ffra ffoxcroft out of the church stock."

Then are recorded gifts to the church in money, from Dr Bullivant, and Capt. William

Higgins, commander of his Majesty's ship the Arundell, after which is the following memorandum; "The Decalouge, viz. thee tenn Commandments, the Lord's Prayer and the Creed, were drawne in England and brought over by Mr Samuel Myles in July, 1696."* A costly service of communion plate is described as brought over by Capt. John Foye, the next year; another proof of the bounty of the King and Queen.† It formed a part of the service no doubt, which was carried back to England by Dr Caner, in the war of the revolution.

But a more substantial evidence still of the

* It is no stretch of charity to believe that the honest warden who made this memorandum knew better how to keep the Decalogue, than he did to describe or to spell it.

† "Boston 1697, then received of Mr Myles too great Silver Flagons, and one sallver and one boul and one Civer all of Siliver which was given to the Church by the King and Queen and brought over by Capt. John Foye, Received by me Giles Dyer Church Warden."

Mr Giles Dyer seems to have had a generous soul, which was inflamed with the desire of imitating the royal benefactors of the Chapel; as his own records may witness. "To my Labor for making the Wather Cock and Spindel, to Duing the Commandements and allter rome, and the Pulpet, to Duing the Church and Winders mor to Duing the Gallarey and the Kings Armes, fortey pounds which I Freely Give, G. Dyer." In return for these benefactions the church should have taught Mr Dyer the useful science and accomplishment of Orthography. "Duing," probably means painting, which was Mr Dyer's business.

royal favor, was an annuity of one hundred pounds, for the support of an assistant minister at the Chapel; though some subsequent events made it extremely doubtful whether this provision was for the real benefit of the cause.

The first assistant appointed by the Bishop of London, was a Mr Dansy, who died on his passage to Boston.* The next was a Mr White, who was sent with Lord Bellomont, when that nobleman came out to succeed Sir William Phips in the government of New England.† The man of war in which they sailed was blown off to Barbadoes, where Mr White died. Thus twice deprived of their expected minister, the church applied for another, in a letter to the Bishop, of the 2d of May, 1698. A letter of the same date is recorded, being a congratulatory address to the Earl of Bellomont, on his arrival at New York. It is superscribed "To his Excellency, Richard, Earl of Bellomont, Capt. Generall and Governour in Chief of his Majesties Provinces of the Massa-

* Mr Myles married his widow, and went to housekeeping, and his salary was increased in consequence from two to three pounds per week.

† Sir William Phips arrived with the new charter May 14th, 1692. He returned to England in 1694, and died there Feb. 18, 1695. Richard, Earl of Bellomont, arrived in New York, May, 1698, and in Boston, May 26, 1699.

chusetts Bay, New York and New Hampshire;" and is in the adulatory style common to such addresses.

With the new Governor arrived a very valuable present of books to the Church from the Bishop of London.* A complete catalogue of them is preserved in the book of records of this period, and an examination of it enables me to say, that they formed a theological library which was perhaps the best at that time in the country, and would be now considered as of great excellence and such as any institution or individual might be glad to possess. It was carefully deposited in boxes made for the purpose by order of the wardens, and placed in Mr Myles's house. It has since been neglected, dispersed and abused in various ways, till the sad remnant was saved, by being deposited a few years ago in the Library of the Boston Athenæum.

The receipt of these books was acknowledged in a letter to the Bishop, dated 21 July, 1698, written by the wardens in behalf of the congregation. "We have received," say they, "another experience of his Lordship's care and kindness in sending us a Library, which we have received in good condition, and having this op-

* The gift of books was actually from the King. This I infer from its being afterwards called the King's library.

portunity of a worthy Gent. Coll. Andrew Hamilton, Late Governor of the Jerseys, may not omit to render your Lordship our most hearty thanks; and shall see them improved to the true intent: for the present have lodged them in Mr Myles his study, for the use of him, the assistant when he comes, and his or their successors, and take care that no abuse or imbecilment be made of them."

In a third letter of the 21st November, same year, the wardens renew their request for an assistant to Mr Myles, "for," they urge, "should any sickness or distemper happen to him, we should run adventure of being dispersed, which would overthrow in an instant what we have been this ten years endeavoring, the firm establishment of a Church of England Congregation in this place." They further entreat his Lordship not in the least to admit of Mr Myles's removal, "for he is well liked of all of us," say they, "a good liver and a painfull preacher." They end by assuring his Lordship that they are very zealous in promoting their increase, "and are intended, finding it will be needful, to enlarge their chapel."

The following letter mentions the arrival of an assistant.

"Right Honble and Right Reverend Father in God.

May it please your Lordsp.

We have gladly received the effect of our formers by the appearance of Mr Christopher Bridge amongst us. Which favour of your Lordship we acknowledge with all thankfulness: And doubt not but he will be to satisfaction: We shall constantly pay him 40 shillings a week, which we began the 5th instant the first day of his arrival. Also we continue unto Mr Myles his 3 pounds a week, besides his perquisites, and shall not be wanting in our due respects to both of them. We have received the goods from Mr Wessendunck, and pray the continuance of your Lordship's favour. We shall alwaies endeavour to approve ourselves

Yr Lordps Most obedient Sons.

George Turfrey } *Wardens*
John Indicot }

Of the King's Chappell in Boston in New England.

20 *March*, 169$\frac{8}{9}$."

The Mr Wessendunck mentioned in the above letter, was an original member of the church, and at this time their agent in London, who transacted their business, and through whom their letters were transmitted. The "goods," were articles of merchandize, in which form it

was more advantageous to the church to receive the king's bounty than in money.

About a month after Mr Bridge's arrival, the congregation, whose temporal concerns had hitherto been managed by two wardens, voted to constitute a body of vestrymen to be joined in authority with the ministers and wardens. This vote was passed on Easter Monday, April 10th, and the next day the vestrymen were chosen, according to the following vote.

"Voted that Francis Foxcroft, Thaddeus Mackarty, Thomas Newton, Giles Dyer, Benja. Mountfort, John Cooke, Savil Simpson, Edward Lyde and Edward Turfrey be a Vestry of this Congregation for one year ensueing, to advise and consult with the Ministers and Wardens upon and concerning all matters and things as shall by them be from time to time thought necessary to be done and performed relating to the said Church, and the placing and seating of persons therein, and to represent the whole congregation in all matters and things whereunto the consent of the same is necessary. And that whatsoever the Wardens with the advice of said Vestry or major part of them shall do in the premises be accounted the act of the whole Congregation. Provided that this shall not be understood so as to hinder the Wardens from paying the weekly

allowance of 3℔ to Mr Myles, 2℔ to Mr Bridge, 5*s.* to Edward Hill, Sexton, and 15℔ a year to John Giles, Clerk, without the consent of the said Vestry, but that they pay the same as has been accustomed.

"Voted also That a Vestry be alike annually chosen."*

The next month, May 1699, Lord Bellomont† came to Boston from New York. The churchmen must naturally have expected that much consequence, if not advantage would be gained to them by counting a nobleman among the members of their society, and they exerted themselves to show him attention. They fitted up a state pew for him,‡ and at their Easter meeting, April 1, 1700, at which he was present, placed him first on their list of vestrymen. But it was his Lordship's policy, as it was for his interest, to conciliate the general favor, and therefore though he attended public worship at the

* The next year, April 1, 1700, the number of vestrymen was increased from nine to eleven, the next year to thirteen, and the next to twenty. In 1706 it was agreed that there should be "twelve, besides his Excellency, the Left. Governor, ministers and church wardens, in the vestry." Dudley was then Governor. Afterwards the number was constantly varying.

† Hutchinson spells the name Bellamont.

‡ "1 Aprill. By Capt. ffoxcraft pd for my Lord's pew to Mr Everard £13. —."

King's Chapel, he went also to hear the congregational ministers at the Thursday Lecture, and was so far from imitating the conduct of Andros, that he was inclined perhaps to the opposite error of indifference to his own mode of faith.* Thus it happened to the episcopalians as has often happened to others before and since, that one worldly interest was counteracted and nullified by the operation of another equally as worldly. There was little time, however, for the noble governor and vestryman either to patronize or disappoint them. He went back to New York this year, where he soon after died.

In the beginning of the year 1702, news was received of the death of King William, and the Church was put in mourning. Before his decease, Mr Joseph Dudley, who had rendered himself so obnoxious here, as in many things the coadjutor, and, for his own selfish ends, al-

*Hutchinson in his second volume, page 112, tells in a note this anecdote of the Governor. "Among the more liberal was one Bullivant, an apothecary, who had been a justice of peace under Andros. Lord Bellamont, going from the lecture to his house, with a great crowd round him, passed by Bullivant standing at his shop door loitering. '*Doctor*,' says his lordship with an audible voice, '*You have lost a precious sermon to day.*' Bullivant whispered to one of his companions who stood by him, '*If I could have got as much by being there as his lordship will, I would have been there too.*'"

most the creature of Randolph, had interest enough to obtain while in London, the appointment of Governor of Massachusetts, which he had so long and eagerly coveted. On his reappearance in Boston, invested with his new dignity, he was received kindly, and with a forgetfulness of past offences. He joined himself to the congregation of *Queen's Chapel*, as it was now called, on the accession of Queen Anne; and his name, together with that of the Lieutenant Governor, constantly appears on the list of vestrymen; it having been voted that these two magistrates should belong to the vestry from their office.

We now come to an unpleasant part of the history of the church. Toward the end of the year 1703, it was voted at a vestry meeting that Mr Bridge, the assistant minister, should proceed to England in order to solicit subscriptions for enlarging the chapel, a measure which had been made necessary by the increase of the congregation. But either before he took his voyage, or during his stay in England, or after his return to Boston, there were misunderstandings between him and Mr Myles, which grew into serious division, and threatened the church's peace and prosperity. Something too, which I do not clearly understand, is said about Mr Bridge's breaking

open a letter written by Mr Myles, and sending it to the Archbishop of Canterbury and the Bishop of London for their inspection, thinking that would injure Mr Myles. At any rate, the Bishop of London was so much displeased with Mr Bridge, and as it would seem, with the church also, that he sent an order for his removal, and deprived the church of part of the one hundred pounds a year which they drew from the royal bounty. The church was alarmed, and at a vestry meeting held on the 19th of August, 1705, voted that articles of agreement and peace should be drawn up, and presented to the two ministers to be signed by them. Such a paper was accordingly prepared, consisting of a preamble and eight articles, which was signed by the two ministers on the 22d. By this agreement they bound themselves not to join with any persons in doing, saying or reporting anything that should tend to the damage or dishonor of either; that they should unite in promoting the welfare of the church, and that they should not officiate anywhere but in their own chapel, without mutual consent. Mr Bridge was not to receive any perquisites, which all belonged to Mr Myles as minister of the church, and were appropriated to him by the bishop's especial order; and neither of them was to warn any vestry without the full concur-

rence of the other. These were the main articles; and a copy of them was transmitted to the Bishop of London, inclosed in a letter from the wardens, in which they assure his lordship that in many things he had been misinformed, that Mr Bridge was not of a proud, lofty and haughty, but of a courteous and agreeable deportment, as became his profession and the gospel, and that both of their ministers were worthy of their esteem, "whether in regard of their doctrine, life, or conversation." They speak of an inclosed affidavit, which they trust will clear up the difficulty about the intercepted letter, and humbly beg the continuance both of the salary and of Mr Bridge's stay with them.

The Bishop of London at this time was Henry Compton, who held that see from the year 1675 to 1713, in which year he died. The present cathedral of London was commenced by Sir Christopher Wren, about the time of his induction, and he lived just about long enough to see its completion. He was wise, energetic, moderate and munificent. "The princesses Mary, and Anne, (both successively queens of England) were educated, confirmed, and married by him, and he also crowned the former, together with her husband, William III." "He warmly interested himself to bring about the revolution of

1688, and was afterwards one of the commissioners for the reform of the liturgy," in which enterprise his own liberal and tolerant intentions were unhappily defeated.

From such a bishop, it was to be expected that whatever demanded attention in the way of duty, however distant it might be from the place of his residence, would be attended to in a proper manner. In answer to the representations of the church here, he sent a letter, which is marked throughout by a practical good sense, joined with good feeling, which show that he was well fitted for his responsible office. It is to be clearly seen from it, that he was not a man to be trifled with, and that having authority, he was determined to exercise it in a steady and decided manner, and as much for the real benefit of the church as possible. As this letter may give us some idea of the way in which our predecessors in this church used to be governed, and as it is itself a good letter, from a distinguished person, I make no apology for giving it entire. Fortunately for us, as I think, we now govern ourselves, without interference from bishops at home or abroad; but while the church was lawfully under such authority, it could hardly have had a better overseer than Henry Compton, Bishop of London. "The Copie of my Lord of London's Letter," say the records, "is as ffolloweth."

"GENTLEMEN, — I am sorry with all my heart you have so little concerned yourselves for the peace of the church, as to uphold a controversy which may so easily be laid asleep, and whilst these two gentlemen are together upon the same place I do not see how it ever will be effected. As to your imagining that I might too easily blame Mr Bridge concerning the letter of Mr Myles which was broken open, I can assure you the first copy I saw of it was sent up in triumph to London, either by Mr Bridge or his order, from Plymouth or Portsmouth, soe that I took it not at second hand; though I blame Mr Nicholls extremely for promoting that which he must needs know could produce nothing but animositie, but can by noe means excuse Mr Bridge; and indeed I hope there is none among you that can approve of that malitious practice of spreading about copies of this letter, which must needs breed very ill blood among you. But I say this rather for my own justification, than that I would quarrell any further with Mr Bridge on that account, and therefore I shall not be soe earnest for his removall, otherwise than that I am convinced it is impossible for him and Mr Myles to live together in peace. I know his spirit is too high to submit to that subordination which it is absolutely necessarie he should comply with whilst he stayes

at Boston, soe that I would by all means advise him to goe to Narragansetts, where he may have an hundred pounds per annum sterling, besides what perquisites he may make upon the place, and there he will be his own Master.

"You must likewise give me leave to tell you that I think you have made a great mistake in one of the articles of reconciliation which you have drawn up, where you have in a manner sett Mr Bridge upon an equall foot with Mr Myles, by making the call of a Vestry depend upon their joynt consent, whereas Mr Bridge hath nothing more to doe in the Church than what Mr Myles shall direct him, as he is the Curate and Assistant; wherefore you must pardon me, if after all the due regard I have for you, I must deale soe plainly with you as to tell you that you have been carried on too far in this matter by some that have more respect of persons than for the reall good and peace of the church. I know I shall be forced at last to recall Mr Bridge, and therefore I wish you would persuade him to make it his owne choice to retire to some other place, where he shall find me his sincere friend, notwithstanding all that has been said. — I pray God direct you for the best, and desire you would believe me, Gentlemen,

"Your most assured friend and servant

"H. London.

"*Postcript.* — I forgot to give you a more particular account in the inclosed of Mr Bridge's proceedings in that letter of Mr Myles; that he writt from the Port in England, before he went away, to Mr Wessendunck, to take care to communicate that same letter, or the copie, to my Ld. Arch Bp. of Canterbury, and myselfe; which I think is evidence enough of his concern in it.

"*Fulham:* feb: 12: 1706. H. LONDON."

The effect produced by this letter may be seen from the following record, which precedes the copy of it.

"*Boston, Sept.* 23. 1706. Att a meeting of the Vestry at Mr Paule Dudley's, his Excellency being present, my Lord of London's letter was read relating to Mr Bridge his removall to the Narrowgansetts &c. to which he complied, and wished me, Savill Simpson,* to tell Mr Myles that he left the Charge of the Church wholly to his care, and intended to goe to Narragansetts in three days."

Thus was this very disagreeable affair terminated, affording, most probably, some matter of triumph to the many, who, as the wardens in their letter to the Bishop express it, waited for and would have greatly rejoiced at the halting and

* Junior warden this year.

destruction of the episcopal church. We are not permitted, happily, to believe Mr Bridge's character to have been an unworthy one, for the wardens speak of him with regard and respect, and the Bishop promises to him the continuance of his friendship; but it is impossible to suppose, from what the records deliver to us, that his connexion with the church could have been of much service to it, or to the episcopal cause.

PERIOD FOURTH.

ARRIVAL OF MR HARRIS. — CHAPEL ENLARGED. — FIRST ORGAN. — ATTEMPT TO MAKE AMERICAN BISHOPS.

PRAISE HIM WITH STRINGED INSTRUMENTS AND ORGANS. *Ps.* cl. 4.

Mr Myles, being left without an assistant by the departure of Mr Bridge to Rhode Island, remained alone in the care of the Church about two years. Early in the year 1709, arrived Mr Henry Harris, with authority from the Bishop of London to take Mr Bridge's vacated place. The letter which Mr Harris brought with him from the Bishop, bears the marks of the same strong hand which penned the former one already copied. At a vestry meeting on the 1st of April, this year, it was ordered, upon the reading of these instructions, "that the same be entered verbatim as followeth, viz^{t}."

"Having appointed Mr Harris to go over assistant to the Minister at Boston; for his better satisfaction, I have thought fit to declare; that as he is not to go under the absolute command of

Mr Myles, yet is he to pay a respect to him in all reasonable things, and take an equall share with him in supplying the Church, but not to meddle in anything that relates to perquisites, whether for marriages, buryalls or Christenings, and to be contented with what is alloted him from home, and by all means to avoid the insinuation of any, that shall attempt to make matters uneasy betwixt him and Mr Myles, whom I do likewise require to receive this his assistant with all fair and good usage, and that they both conspire into so good an understanding, that nothing may creep in to make a breach between them: And that they do agree to relate all storyes, that shall be whispered to them, publickly in the next vestry; that such little make-bates may be discouraged and made ashamed of such base behaviour. And therefore I desire likewise that this paper may be read in a full vestry, that they may be witnesses of your sincere conformity to what is appointed. I do also declare that Mr Harris shall have the full allowance of the appointed bounty, by Midsummer next come twelve month at furthest, as not being yet fully informed to what degree, and upon what grounds Mr Bridge hath committed that insolent Riott upon the Church of Road Island: which so soon as I am ascertained of, I intend the full allowance shall commence from that time.

"Given under my hand this Twenty Eighth day of May. 1708.

H: London."

We may gather, if I am not mistaken, from these instructions, a principal reason of the former assistant's discontent. A great inequality, by far too great, existed between him and the rector of the church. Before he left the mother country, he could easily make up his mind to take a curacy abroad, on the same terms of inferiority on which hundreds of his brethren took curacies at home; but when he came to New England, and began his duties at her Majesty's Chapel, and instead of being kept contented by the customs of the place, and the example of those about him, saw that in every congregational church which supported two ministers, they were regarded as colleagues, having equal rights, privileges and duties, his own subordinate situation must have grown every day more irksome to him, and the task of obedience to his superior every day more difficult. It was not in human nature to rest satisfied with such a condition. It certainly was not in Mr Bridge's nature, and in the sequel we may have cause to believe that it was not in Mr Harris's.

What is meant by the violent riot committed

by Mr Bridge upon the church of Rhode Island, alluded to by the Bishop in the instructions above, I have not ascertained.*

All this time the chapel congregation was steadily increasing, and at the Easter meeting in 1708, it was "agreed, that on Whitsunmunday there be a meeting of the congregation about enlarging the Queen's Chappell." The work, however, seems not to have been commenced till the year 1710, when a subscription was raised to

* Mr Bridge did not remain long in Rhode Island, but removed to Rye in New York, where he was again settled in the ministry, and where he finished his uneasy pilgrimage on the 23d of May, 1719. The following obituary notice is copied from the "Boston News Letter," a weekly paper, and the first newspaper published in Boston, where it was commenced in the year 1704. The date of this number is "June 1 to 8. 1719."

"We have an account from Rye in the government of New York, of the death of the Reverend Mr Christopher Bridge, M. A. a Presbyter of the Church of England, and Minister of the Gospel in that Place; who Died on Saturday the 23d of May last: He was formerly for many years together, one of the Ministers of the Church of England in Boston, a Religious and Worthy Man, a very good Scholar, and a fine grave Preacher, his performances in the Pulpit were Solid Judicious and Profitable, his Conversation very agreeable and improving: And though a strict Church Man in his principles, yet of great Respect and Charity to Dissenters, and much esteemed by them. He was bred at the University of Cambridge in England, and was about 48 Years of Age when he Died. Very much lamented."

effect its accomplishment. It amounted, indeed, to a rebuilding of the church, which was enlarged to twice its original size; nor was it till the year 1713, that the pillars, capitals and cornice were painted, and the scaffoldings were taken down. Places were assigned anew to the proprietors, and each person paid for the building of his own pew. And whereas the pews had been built before, according to the usual fashion, with little rails or banisters, running round the top, it was now voted that they should "be built in one forme without banisters." The pulpit was removed from its former situation "to the next pillar at the East, being near the Center of the Church." The two long pews fronting the pulpit were made into two square pews, one for Col. Tailer, Lieut. Governor, the other for Mr Jekyll, and the two pews behind them were made into one, for the use of masters of vessels; and the pew behind that was appropriated to the accommodation of eight old men. A shell was placed over the south door.

A clock was given by "the Gentlemen of the British Society;" and a more important present still, that of an organ, demands a more particular notice.* The following is a record of a meeting held in consequence of the bequest.

* The clock was not given till a year after the organ.

"At a meeting of the gentlemen of the Church this 3d day of August, 1713, referring to the *Orgains* given them by Thomas Brattle Esq. deceased, Voted that the *Orgins* be accepted by the Church, and that Mr Myles answer Mr William Brattle's letter concerning the same."

A few days afterwards, the organ, or organs, as that instrument seems to have then been commonly called,* was brought into the church, though it was not put up till the following March.† A Mr Price was engaged to be the organist, but only temporarily till one could be obtained from England; and a contribution was raised from sundry "well disposed gentlemen and other persons," of whose names a list is given, "towards the maintenance and support of the Orgins," which amounted to between forty-three and forty four pounds. The wardens were instructed at a vestry meeting, to write to Col. Redknap, their agent in London, to entreat of him his favor in going to Mr Edward Enston, living next door to Mr Masters's on Tower Hill, to inquire into his ability as an organist, and to offer

* It may have been called so only by the ignorant, of which description was the warden who made the entry, as appears by his spelling, which I have not always literally copied, for fear that the original might not be understood.

† "To Cash payd for bringin the Orgins, 10*s*."

him the situation at the Chapel, with a salary of £30 per annum, colonial currency, "which," they observe, "with dancing, music, &c, they doubt not will be sufficient encouragement." Col. Redknap attended to the commission at once, and writes, in a letter dated April 27, 1714, that he had engaged Mr Enstone or Instone, to go over to Boston on the proposed salary, on the condition that £10 sterling should be paid him for his and his wife's passage; that he would probably sail about the end of July, and in the meantime was to acquaint himself with the manner of keeping an organ in repair. In July he writes again, and sends over a copy of the articles of agreement made with Mr Enstone, but says that he will not be able to sail so soon as was expected. Another letter, dated Sept. 7, same year, mentions Mr Enstone as having taken his passage, and speaks of him as "a person of a sober life and conversation, and well qualified for what he hath undertaken." He entered on his duties here as organist, about Christmas, 1714, till which time Mr Price had been serving for the same salary. This interesting business was thus happily concluded and the music of the Chapel must now have been a great and attractive, though to many a very offensive novelty; for there is no doubt that this

organ was the first ever heard in public worship in all New England.*

This year, 1714, Queen Anne died, and George I. ascended the throne of Great Britain; in consequence of which event, the Chapel was again called King's Chapel. The year before, Henry Compton died, and John Robinson was created Bishop of London.

At this period the cause of episcopacy had made rapid strides, and its advocates were unwearied in their efforts to advance it. The increase of episcopalian strength was owing in part, it is likely, to a weariness which some began to feel of the rigid discipline of the puritan churches, but chiefly to the continually multiplying numbers of emigrants from the mother country, attracted here by various interests, and in communion with the established church at home. The exertions which were made by the episcopalians of Boston, and other places in the colonies, were greatly aided and inspirited from England, by the influence and pecuniary aid of the Society for the Propagation of the Gospel in Foreign Parts, which was established by charter from King William in 1701. In October, 1712, the Hon. Francis Nicholson having been ap-

* Tate and Brady's version of the Psalms was introduced into the worship of the Chapel about this time.

pointed her Majesty's commissioner in North America for several purposes, the Society, of which he was a member, furnished him with an instrument, dated the 17th of the same month and year, by which he was requested, in submission to the royal prerogative, and the jurisdiction of the Bishop of London, to make inquiry, as he should see fit, "of and concerning such of the Society's Missionaries, Schoolmasters, and Catechists with respect to the good purposes and designs of the Society relating to them, and of the present state of the Churches, Glebes, Parsonage-Houses, and Libraries (sent by the Society) within all and every such part and parts of Her Majesty's Dominions and Countries as are comprized in the Commission now granted to the said Francis Nicholson from her Majesty for the purposes therein mentioned. To the end the said Francis Nicholson may give and transmit to the said Society a full, particular, and impartial account thereof, that the said Society may be the better enabled to discharge the great trust reposed in them, the advancement of the glory of God, the Honour of her Majesty, and spiritual good and welfare of her Subjects in those Parts."

There is a record in the old book, which gives us an instance of Nicholson's exercise of authori-

ty as Commissioner, and is also evidence of the existence of a church in Braintree over which the wardens and vestry of Queen's Chapel had some control. It is a petition of Thomas Eager, clerk, to his Excellency Francis Nicholson, Esq. showing that the petitioner had been appointed by the Society for Propagating the Gospel, to officiate as minister at Braintree, but had found himself very uneasy there with the people, and therefore desired to be dismissed, and to have the arrears of his salary paid him, that he might discharge his debts and remove elsewhere. This petition was referred by Gov. Nicholson to the gentlemen of the Chapel vestry, who decided that it was for the interest of the church that Mr Eager should be dismissed. This was in December, 1713.

But the matter to which, as being of the highest moment, the Society devoted their most earnest attention, and in the prosecution of which they were warmly seconded by the congregation of the Chapel, was the establishment and endowment of Bishoprics in the colonies. The design met with the approbation of Queen Anne, and though, when it was known here, it created a great ferment among the people, it can hardly be doubted that, had it not been for the Queen's death, it would have succeeded, and this country

would have witnessed, what in the event it never did witness, the settlement in its borders of Bishops of the English Church. This attempt deserves, as one of the curious and interesting events connected with the history of our church and of colonial episcopacy, more than a passing notice.

The preamble of the "Society's Representation to her Majesty for the sending Bishops into America," sets forth "That as it hath pleased the Divine Goodness to dispose your Majesties Royall Heart for the establishing of Bishops and Bishopricks within your Majesties Plantations or Colonies, and other your Majesties Dominions of America, in like manner as the Church of Christ is settled for Ecclesiastical Government in England and Ireland, pursuant to the Apostolical form and order in all Christian Nations where Bishops have been deemed the true Successors of the Apostles, and as is most agreeable to the inclinations of many of the present Inhabitants of those places, whence there have been made for these Eleven Years past earnest application for such Bishops to preside amongst them, that they may ordain some, Confirm more, and Bless all by the most Orderly Administration of the Holy Word and Sacrament." The Society then proceed to lay before her Majesty a complete

scheme of transatlantic hierarchy, in which they represent it as their opinion after mature deliberation, that it is expedient that four Bishops be sent as soon as conveniently may be, "two for the care and superintendency of the Islands, and as many for the Continent, with the appointment of fifteen hundred pounds per annum for each of the former, and one thousand pounds per annum for each of the latter, as the nature of their Dioceses seems to require in case the Sees of the former be settled, as is humbly proposed by the said Society, the one of them at Barbados, for itself and the Leward Islands, the other at Jamaica, for itself with the Bahama and Bermuda Islands; those for the Continent, the one of them at Burlington in New Jersey (where the Society has been at six hundred pounds charge and upwards to purchase a very convenient house and land for his residence) for a District extending from the East side of Delaware River to the utmost bounds of your Majesties Dominions Eastward, including Newfoundland; the other at Williamsburg in Virginia, for a District extending from the west side of Delaware River to the utmost bounds of your Majesties Dominions Westward." The Representation concludes with a particular exposition of the ways and means by which the above Bishops and Bishoprics are proposed to be supported.

As was observed before, this representation of the Society was followed up most cordially by the Congregation of the Chapel, who, by their ministers, wardens and vestry, presented an address to the Queen on the subject. In this address they say, that nothing can tend more to make religion flourish among them than the completion of the Society's scheme in all its details, and humbly entreat her Majesty to carry it into execution. In an address to the Bishop of London, written at the same time,* they enter into a brief history of their church; mention that the congregation is very much increased and consists of about eight hundred persons; speak of the late enlargement of the Chapel, and pray his Lordship's good offices that the money from the privy purse may be constantly and regularly paid. These addresses were entrusted to the care of Col. Redknap, their agent in London; who writes word, the following April, that they were delivered faithfully, and that the gentlemen of the Society, being fully persuaded of the necessity of having Bishops sent to America, were resolved to join their Address to those of New York, New England and Rhode Island to her Majesty, that she would be pleased to appoint some

* December 8, 1713.

proper person for that work so soon as possible. "I did speak," he continues, "to several of the members of the Society, particularly to my Lord of London and Clarendon, that they would be pleased to consider of our Northern parts before Jamaica or Barbados, there being a greater necessity for having one amongst us where Whigs and fanaticks swarme, than in those parts."

But all the Societies and Bishops in the world could not arrest the warrant of death, even though it was issued against a queen. The decease of Anne put a stop, for the time, to the proceedings relating to American bishoprics, and though the plan was presented and urged in succeeding reigns, it was never accomplished, and perhaps never came so near accomplishment as at this first trial.

The next occurrences of importance in the history of the church, are, Mr Harris's voyage to England, the death of Mr Myles, and the arrival of Mr Price as his successor.

PERIOD FIFTH.

DEATH OF MR MYLES. — ARRIVAL OF MR PRICE. — INCREASE OF EPISCOPAL CHURCHES.

YOUR FATHERS, WHERE ARE THEY? AND THE PROPHETS, DO THEY LIVE FOREVER? — *Zech.* i. 5.

In the winter of 1714, Mr Harris the Assistant, at the suggestion of General Nicholson, took a voyage to England, having previously obtained the consent of the church. He went partly to attend to some affairs of his own,* and partly to make application to the Society for Propagating the Gospel in Foreign Parts, for ministers to supply two new Episcopal churches, one in Newbury, the other in Marblehead. So it appears there were now three churches, if no more, which had sprung from, and were in a great measure dependent upon, the King's Chapel; that in

* There was a heavy tax on Mr Harris's allowance of £100, which he wanted to be relieved from, as also to have some arrears paid him. Through the assistance of Bishop Robinson, he succeeded, but not till after his return.

Braintree, and the two just mentioned. An address of congratulation to George I. on his accession, which was sent about this time, and probably by the hands of Mr Harris, was signed by the members of the churches "at Boston, Newberry and Marblehead." A "publick testimonial," or letter of recommendation was furnished to that same gentleman by his church, in which they say that he has resided among them about six years, in all which time they had observed him "faithful in the discharge of his duty, and regular and inoffensive in his life and conversation, by which he has gained the esteem and love of the whole church."

The congregation were not willing that Mr Harris should stay away long from them, and therefore the Bishop sent him back in the summer of 1715. He arrived late in the year, and was received by his people with joy; but misunderstandings afterwards arose between them.

The cause of episcopacy, continually advancing as we have seen, in Massachusetts, was suddenly and remarkably developed at this period in the neighboring colony of Connecticut. Mr Timothy Cutler, President of Yale College,* and Messrs

* He was the first resident rector or president of that institution.

Johnson * and Brown, tutors in the same institution, had convinced themselves of the invalidity of Presbyterian or Congregational ordination, and the impropriety of public extempore prayer, as also of the apostolical authority of the English Church and the superior beauty and advantages of its Liturgy, and in the year 1722 came to Boston, to take passage for England, for the purpose of being there invested with holy orders. Mr Brown died in England. The two other gentlemen, after effecting their object, returned to America the next year. Dr Johnson took charge of a small Episcopal church, then the only one, in Connecticut, and Dr Cutler became the first rector of the North or Christ Church in Boston. This, the second episcopal church in the town, had been built while he was abroad. The design had been greatly encouraged and forwarded by a subscription of the congregation of King's Chapel, and was undertaken, according to the preamble of the subscription paper, because "the church of England at the south part of Boston, is not large enough to contain all the people that would come to it." The corner stone of Christ Church was laid by the Rev. Mr Myles, on the

* Mr, afterwards Dr Samuel Johnson, was at the time of his resolution to obtain orders, minister of a congregational church in West Haven. — *Chandler's Life of Johnson.*

15th of April, 1723, and was opened for public worship by Dr Cutler, on the 29th of December.

In the summer of 1727 Mr Myles was obliged, through illness, to cease from his duties at the Chapel, where his portion of the services was performed by a Mr Watts. The next February he directed a letter "to the Parishioners of the King's Chapel at Boston in New England," as follows:

"Gentlemen, — Inasmuch as I am at present in a very low and languishing condition, and God only knows when I shall recover my health, so as to be able to perform the Duties of my Holy Function, I therefore most earnestly intreat you speedily to find out some method to procure me a Curate from England, who may come over as soon as may be; and in so doing you will oblige your very weak and afflicted but faithful Friend —Samuel Myles.

Boston N. E Feb. 2nd: 1727-8."

In the beginning of March Mr Myles died.* He may be considered the first rector of the Chapel, though not of the Society, because Mr Ratcliffe left Boston soon after the Chapel was

* The expenses of his funeral were nearly £200, and were defrayed by the church.

built. With the exception of his voyage to England, and occasional services rendered to the church at Marblehead, he officiated constantly at the Chapel, from its opening till within a few months of his decease, a period of nearly forty years. To judge from the steady increase of his congregation, he must have been a worthy and pious man and an acceptable preacher. His successful mission to England, shows him to have been prudent and energetic. He certainly was not very happy with either of his assistants, but the nature of the relation between them sufficiently accounts for this; and though he may have committed no aggression or wrong, he probably maintained all his rights. He lived peaceably and usefully with his congregation, much of whose prosperity was owing to his exertions, and which continued to flourish without intermission under his equable care, till he was called, as we may trust, to higher services in a holier temple.

On his decease, his people paid every mark of respect to his memory, but were divided among themselves with regard to a successor. There was a party in favor of Mr Harris, but they were a minority. The larger portion were much offended with him, and were opposed to his being either rector or curate. The causes of this opposition I am not enabled by the records to

determine. They could not have affected his moral character, nor could the opposition have been carried to any extreme of virulence, because he all the time officiated at the Chapel, and continued so to do, by vote of the congregation, till his own decease.

Another difficulty was raised respecting the right of presentation to the rectorship of the Chapel. The congregation were afraid that the Bishop of London would claim it, whereas they insisted on its belonging to themselves, and voted to defend it at any expense against any who might dispute it. Their agent in this business in London, was Mr Thomas Sandford. He had several interviews with the Bishop, in some of which he was accompanied by Mr Charles Apthorp who was then in England, and an amicable settlement was the result. Even on his first visit to the Bishop, the latter told him that he did not pretend to the right of presentation, but thought that it was in the congregation who supported the minister; and it was agreed that his lordship should *recommend* some fit person as rector, who should be the person whom Mr Sandford, as the agent of the congregation, should *present* to his Lordship for his license. Accordingly Mr Roger Price was recommended, presented, and licensed.

The Bishop* says of him, in a letter written in April, 1729, "He has been long known to me, and is one whom I am willing to entrust with the power of commissary for inspecting the lives and manners of the clergy, if he succeed in that place; and I think a better service cannot be done the congregation than the inducing both parties to unite in him."

The account of the new rector's induction is truly a tale of old times to us, and must impress every reflecting mind with a sense of the changes which a century has produced on this spot.

"At a meeting of the Vestry in King's Chapel on the 25. June, 1729,

"Present,

WILLIAM RANDLE, } *Church Wardens.*
WILLIAM SPEAKMAN, }

JAMES STEVENS, ESQ.
GEORGE CRADOCK,
JOSHUA WROE,
GEORGE STEWART,
JONATHAN PUE, ESQ.
THOMAS CHILD,
THOMAS WALLIS.
JOHN CHECKLEY,
BENJAMIN WALKER,
SAMUEL GRAINGER,
ROBERT SKINNER,
THOMAS CREESE, JUNR.
THOMAS HOLKER.

"About four o'clock in the afternoon, the Rev. Mr Roger Price was conducted into King's

* Edmund Gibson was then Bishop of London.

Chapel by the Rev. Mr Henry Harris, it being a few hours after the arrival of the Rev. Mr Price, and a letter from Mr Thomas Sandford to the Committee was read, importing that the Rev. Mr Roger Price was the person he had presented to the Lord Bishop of London, by virtue of the power devolved upon him by the votes of the Congregation of the 13th March, 1727-8. Whereupon the Rev. Mr Price produced the following Licence and Certificate, reading them in the Church, and then delivered them to the Church Wardens to be recorded in the Church Book."

Here follow copies of the Bishop's Licence in Latin, and Mr Price's declaration in English to conform to the Liturgy, duly sealed and signed. Then the account proceeds.

"These above being read, the Rev. Mr Henry Harris, the Church Wardens, the Vestry-men, and the people who were present, all went out of the Church, the Church Wardens at the door delivering the key of the Church to the Rev. Mr Price, who locking himself in the Church, tolled the bell, and then unlocked the door of the Church, receiving the Church Wardens and Vestry men into the Church again, who wished him joy upon his having possession of the Church.

— Then the Rev. Mr Price ordered the Clerk to give public warning in the Church upon the Sunday following, that the Congregation meet in the Church next Wednesday, at eleven of the clock in the Forenoon."

This ceremony was in accordance with the customs of the English Church; but though it was gratifying to many of the Chapel congregation, and met with open opposition from none, there were yet many who did not in the least relish it, for a republican spirit was even now working in this most royal and loyal church. There were many who preferred to come to the King's Chapel, who yet were not thorough English churchmen. They had the congregational notions respecting their property, and could with difficulty agree that Mr Price should own, even in form, what they had paid for. They had a dislike, also, to the whole proceeding of foreign presentation to the Bishop. These sentiments spread and prevailed in the church more and more.

Mr Harris survived the arrival of Mr Price but a few months. He died on the 16th of the following October; and it may serve to show the terms on which the church and he had lived together for a few years past, to state, what is

unpleasant to state in the solemn connexion of death, that more than a year after his decease, the congregation voted that no money should be paid out of the church stock toward defraying the charge of burying him, though they had granted an expensive funeral to Mr Myles. His life, indeed, for the last years of it, must have been but a "fitful fever," and whatever were the exciting causes of it, or whoever was most to blame for it, himself or others, it is enough now to know, that "after it he slept well." This is the universal termination, and it is a quiet one. And, truly, as I turn over the yellow leaves of our records, and read the lines of faded ink, and note the successive variations of orthography and style, and the constant changes of handwriting, and see names, some familiar and some forgotten, of ministers, governors, wardens and vestrymen, appearing and then disappearing, the representatives of generations which have here "kept holy time," the fleeting nature of our life, with all its scenes and occupations, is revealed to me with more than a common distinctness, and men and ages seem to melt away before me like the flakes of snow in spring-time, which dissolve as they feel the earth. And when I have perused votes, expressive of division or estrangement, and think that the hands which were held up to pass them,

and the hands which were employed in recording those, are now turned to dust, and that some of those who were so active and so heated then are now sleeping coldly in the green yard beside us, or beneath this very floor,* I seem to hear the voice, the "still small voice" of peace. It speaks of love; it speaks from the grave; it speaks to those for whom the grave is waiting — and alas for us if it speaks in vain.

Immediately after Mr Harris's death, the congregation applied, as usual, to the Bishop of London, for some one to succeed him. The Rev. Thomas Harward was accordingly sent; and the Bishop, in a letter to Mr Price, dated July 3d, 1730, thus speaks of him. "Mr Harward, who comes over to succeed Mr Harris, is well recommended by the neighboring clergy in Surrey, where he has been an incumbent for many years, near Guilford; and their recommendation is confirmed by the Bishop of Winchester, their Diocesan, according to the method I use for receiving due satisfaction concerning the Characters of such Persons as offer themselves for missionaries. He is directed to behave himself towards you with all due respect, as his Superior,

* There are family tombs under the Chapel, and a large one, called the Stranger's Tomb, under the tower.

and not to intermeddle in any matter, but what shall appear to belong to him as *Lecturer*. But it is impossible for me to descend to particulars, since I do not know what share of duty properly belongs to him as such. If you can fix that matter between yourselves, with the advice and assistance of some serious persons of the Congregation, I shall be ready to ratify it, that it may be a rule to all future Ministers and Lecturers of that Church."

Mr Price received at the same time from the Bishop his Commission as Commissary; an office which had been created for the sake of the English Church in America, to answer the purposes in some measure, of the episcopal function and dignity. It was a kind of vicarage under the Bishop, invested with a superintending authority from the Bishop, and subject to his control. Other Commissaries beside Mr Price had been appointed for other parts of the country. "I also send you," says Bishop Gibson, "three copies of the Directions I have drawn, for all the Commissarys in the Plantations, in order to their proceeding against irregular Clergymen, which I hope you will have no occasion to carry into practice."

Of Mr Harward, the assistant, or lecturer, or king's chaplain, as he was indifferently termed,

we hear nothing in connexion with the Chapel, but that not long after his arrival he refused to join with a Committee appointed by the united vestries of King's Chapel and Christ Church, in drawing up a memorial to the Bishop of London, and a petition to the King, respecting what were called "the sufferings of the Churchmen in this Province."

The sufferings of the Churchmen! What a change, and what a retribution! Think of the days of Archbishop Laud. Think of the "sufferings" of the old puritans. And think, and think again, how unjust, how blind are pains and penalties and all kinds of coercion in matters of religion. History teaches nothing more plainly than this; and it teaches nothing more important than this, or more necessary to be learned, and got by heart; and yet how slowly it has been learned, and with how little heartiness have its truth and necessity been accepted. The sufferings complained of, arose directly from the operation of the laws of the Colony. Members of the Church of England were distrained and imprisoned for not paying towards the building of Congregational, or what they termed Dissenting meeting-houses, and the support of Dissenting teachers. Application was made for redress to the "Great and General Court;" and the

Court being backward in affording redress, the united churches employed counsel to prosecute their claims in London, and chose a committee, as before stated, to represent their case to their Diocesan and to the King.

The answer which the Bishop returns, sets forth, it must be confessed, in a strong light, the impartiality of the gentlemen of the law abroad, and their adherence to their principles in spite of their feelings and prejudices. "We have at last obtained," he says in his letter to Mr Price, of Feb. 6, 1732-3, "the opinion of the Attorney and Solicitor General in relation to the New England Charter, and the power of the Legislature there to make laws for rateing the members of the Episcopal Churches to the Independent Ministers." He then declares, though with sorrow, that those high legal authorities thought that the exercise of the power claimed by the colony began so early, and had continued so long, that there was little encouragement to hope that their acts could be pronounced null and void. "I am obliged to write," he adds, "in this plain, though uncomfortable manner, that you may judge how far it will be advisable for the members of the Church there to make it a Cause; and if judgement be given against them, as it certainly will, to bring it before the King and Council by way of appeal."

Here was consistency, at least. Dissenters in England were, and still are obliged to support the clergy of the establishment, beside obliging themselves to support their own, and it was but fair that Churchmen, when surrounded abroad by a majority who looked on them as Dissenters, should not be permitted to complain very loudly or effectually of the operation of a principle which was acted on at home.* But how defective is the principle itself; and how impossible it is, at least in this case, for an old wrong to grow into a right.

On the 15th of April, 1736, Mr Harward died,† and the usual application for another Assist-

* The grievance to the Churchmen here, was not in fact very great. Only three cases of oppression could be produced before the General Court, and the churches were obliged to pay for hunting up more. One thing complained of was, the refusal of seats in the Board of Overseers of Harvard College to the ministers of King's Chapel and Christ Church.

† At a vestry meeting, April 16, 1736. "Voted that Mr John Merrett, Mr James Gordon, and Thomas Greene be a Committee to take care that the Rev. Mr Thomas Harward be buried in a decent frugal manner, and in the absence of either of them, Mr Samuel Bannister is to act in his room" At a meeting of the Congregation, April 18. "Voted that the charges that shall arise by burying the Rev. Mr Thomas Harward, deceased, be paid out of the Church Stock. Voted, that Mr John Merrett, Mr James Gordon, and Thomas Greene be a Committy to order the way and manner of the funeral."

ant was again made to the Bishop, in a letter from the rector, wardens and vestry. In this letter they say, "Our infant Church being surrounded with ten dissenting Congregations in this principal Town, which are provided with Ministers the most esteemed for Learning and Piety among them, its prosperity depends much on the Abilities and good Qualities of our Ministers. We therefore relye on your Lordsnip's Judgement and Goodness in speedily supplying us with a proper Person." The person appointed was the Rev. Mr Addington Davenport, who had been for some time minister or missionary to the church in Scituate. He entered on his duties about a year after the death of Mr Harward. Bishop Gibson wrote him the following letter on his appointment.

"Whitehall, Jan. 29, 1736-7.

"Good Sir, — I have appointed you to succeed Mr Harward in the duty at the King's Chapple, there to be performed by you under the rules nd directions which have been given by the Bishop Compton and myself. You will not fail in general to pay all due respect to Mr Price, both as chief Pastor of the congregation and as my Commissary; and when the duty of this latter station obliges him to be absent from Boston, which, as I am informed, is very seldom,

I think it reasonable that you should perform his duty there without expecting any gratuity for it. As to the other accidental inabilities or absences on account of health or necessary business, which both of you in your turns may have occasion for, I hope there is no need to exhort either of you to afford mutual assistance to each other. I desire you to communicate this letter to Mr Price, and have no more to add at this time but to commend you to the Divine protection, and to wish you success in your pastoral labours, which will always be a great satisfaction to

Sir, your assured Friend and Brother,

EDM. LONDON."

And still Episcopacy continued to spread in Boston. Notwithstanding Christ Church was built in 1723, and large galleries had since been added to King's Chapel, it had been resolved as early as the year 1728 to build a new Church at the corner of Summer Street and Bishop-alley, now Hawley Street, "by reason that the Chapel was full, and no pews to be bought by new comers." The corner stone of Trinity Church was laid by Commissary Price, on the 15th of April, 1734. On the 15th of August, 1735, the Rev. Mr Harward read prayers there, and Mr Price preached the first sermon. Afterwards Mr Price and Mr Davenport officiated there, by

leave of their own church, as did other episcopal ministers. In May, 1740, Mr Davenport, who had so recently been made Assistant at King's Chapel, accepted the invitation of the congregation of Trinity Church to become their pastor, and he was accordingly inducted as their first rector.

To prove still further that episcopacy was then prevailing as it has never since prevailed here, at a vestry meeting holden on the 18th of September of the same year, 1740, the following vote was passed to consider of the rebuilding the King's Chapel. "Voted that a Committee of six persons of this Church shall be joined with the minister and church wardens, and shall be chosen to consider of a method of raising a subscription for the rebuilding the King's Chappel." The measures which were taken in pursuance of this vote, and which resulted in the erection of the elegant and spacious church in which we now worship, will be considered, with other matters, in the next discourse.

PERIOD SIXTH.

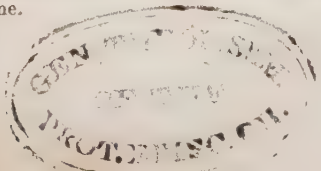
RESIGNATION OF MR PRICE.—SETTLEMENT OF DR CANER.—BUILDING OF THE STONE CHAPEL.

THE GOD OF HEAVEN, HE WILL PROSPER US; THEREFORE WE HIS SERVANTS WILL ARISE AND BUILD.—*Neh.* ii. 20.

In consequence of the vote passed in 1740 to consider of the rebuilding of the Chapel, William Shirley, Esq. a warden of the church, and afterwards Governor of the State, was appointed to draw up a subscription paper, which he did, and headed the list himself with the liberal sum of one hundred pounds sterling. Other subscriptions to a considerable amount were obtained, and Peter Faneuil, Esq.* was constituted Treasurer of the building fund. Owing to his death, however, and some other circumstances, the business received a temporary check, and was suffered to rest for several years.

On the removal of Mr Davenport to Trinity Church, the Bishop of London was applied to for a successor to fill his place at the Chapel.

* The same who gave to the town the famous hall called by his name.



The Rev. Stephen Rowe, or Roe, was mentioned, who was at that time a minister in South Carolina, but unable to stay there on account of his health. The applicants spoke of him as a person who, they were sure, would be agreeable to them. To use their own expressions, they "begged leave to insinuate that they had once heard him read divine service, and preach, and well approved his talent therein. Yet finally," they say, "we rest ourselves in your Lordship's wisdom and goodness, properly and seasonably to supply us."

Mr Roe, after some delay, was appointed to the situation, and entered on his duties in 1741; but he did not remain long at the Chapel, nor do I learn anything of him or his departure from the records.

The ecclesiastical condition of the church at this period experienced some important changes. Mr Price had not been long settled as rector, before differences began to spring up between him and his congregation; the short account of which is, that he presumed too much on his place and dignity of Commissary, and they were growing jealous of their congregational rights and privileges. In May, 1734, he communicated his intention of leaving the church and returning to England, and no regret was manifested by his

people at the prospect of losing him. He took his passage on board a vessel bound to London, and actually set sail in her; but being detained at Nantasket by contrary winds, he came up to Boston, requested the wardens to call a vestry meeting, and announced his resolution to stay with his church. Whereupon a list of his former pretensions was made out, and on his agreeing to give them all up, it was voted by the congregation, on the 26th of May, that he should be Rector and minister of the Church as before. The six articles thus consented to by Mr Price, serve as an explanation of the principal causes of contention between him and his people. They are as follows.

"1. To have no pretentions to the perquisites of the money for burying under the church.

2. To have no pretentions in chuseing a Church Warden.

3. To have no pretentions to the Church Stock.

4. To have no pretentions to the Church Library; only the use of them.

5. To preach on Sunday afternoons; when it can be done.

6. To make due entries of the Church marriages, christenings and burials in the book provided for that purpose."

That Mr Price should ever have made such

pretensions as are here resigned, appears singular to us, with our present customs and habits of thinking. But it must be recollected that Mr Price came over from England, and took possession of the Chapel, with English notions of a rector's prerogatives, and that some of the concessions which he was obliged to make, were extorted by the innovating spirit of the church. With regard to the appointment of wardens, for instance, it would seem that Mr Myles, the predecessor of Mr Price, exercised the privilege of nominating to that office; for it is recorded, that in the year 1726 he informed the vestry that Charles Apthorp refused to serve as Church Warden, and nominated Mr Thomas Selby, who was chosen. I have been told that the English custom is, that the Rector nominate one of the wardens, and the vestry the other. But Mr Price undoubtedly assumed too much, and by thus rendering himself unpopular, lost some privileges which by quietness he might have retained.

Several other troubles of a serious nature arose between the parties, and reference was occasionally had to the Bishop of London. At length, on Thanksgiving day, Nov. 27, 1746, Mr Price signified to the congregation his final intention of going to England, and quitting the rectorship and cure of the church. The congregation then took the bold

and unprecedented step of choosing a committee to consider of a fit person in holy orders, and to recommend him as such, not to the Bishop of London, but *to the congregation*, to be appointed Rector of the King's Chapel, in the room of Mr Price. On the evening of the same day, this committee met at the Royal Exchange Tavern, and agreed unanimously to recommend the Rev. Mr Henry Caner, minister of the church in Fairfield, Connecticut, to the congregation of the Chapel, to be their rector. At an adjourned meeting of the congregation, on Sunday the 30th, Mr Price's letter of resignation, and the report of the committee having been read, the question was put, "Whether wee should choose a minister to succeed the Revd Mr Commissary Price from amongst the clergy in holy orders in New England, or write to his Lordship our Diocesan, and other friends in Old England to procure us a minister from thence; and it was carried by a great majority that wee should choose a minister from amongst the Clergy in New England." After this, the congregation proceeded to the choice of a minister, and the Rev. Henry Caner was chosen by a great majority.

This independent line of conduct shows a wide departure from the old course, which had always pointed hitherto in the direction of London. The

assistant minister or lecturer, however, was acknowledged to be at the disposal of the Diocesan, because his salary came from abroad; and the church were regular in their applications to the Bishop for the appointment of this officer on every occasion of vacancy.

The customary letters having passed between the congregation and Mr Caner, of invitation on their part, and acceptance on his, he removed from Fairfield to Boston, and the day succeeding his arrival, Saturday, April 11, 1747, was conducted to the Chapel by the Rev. Mr Commissary Price, and there put in possession of the church after the same manner and form which had been observed in the case of the latter gentleman; no mention being made of the Bishop of London, however, throughout the whole affair.*

The terms on which he was settled were, that

* From the records. "The Reverd Mr Henry Caner came to town on ffriday Evening, and the next morning, April 11, 1747, about Eleven o'clock in the forenoon, he was conducted to the King's Chapel in Boston by the Reverd Mr Commissary Price, the Church Wardens and others of the Comittee appointed as above, who all went out of the Church, the Church Wardens at the door delivering the key of the Church to the Reverd Mr Caner, who locking himself in the Church, tolled the Bell, and then unlocked the Door, receiving the Church Wardens and Comittee &c. into the Church again, who wished him joy upon his haveing Possession of the Church."

he was to be paid the long established salary of one hundred and ten pounds sterling per annum, at that time equal to eleven hundred pounds old tenor; that he was to share the public services of the church with the Assistant for the time being, and receive all perquisites as the Rector's due.

In the summer of this year, 1747, the Rev. Commissary Price sailed for England in the Mermaid man of war. Though he had not lived on the happiest terms with his people, his talents were good and his morals irreproachable. His great failing was, that he could not accommodate himself to the country to which he had come, and was always wishing to live more like a dignitary of the church at home than the habits of this country would bear. He published two sermons here, if no more. One was preached in January, 1733, on occasion of the death of John Jekyll, Esq. collector of Customs; and the other on the death of the queen, in March, 1738. The former of these I have seen. The style is considerably studied and ornate, and the sentiments are good and well suited to the occasion. It is such a sermon as would be heard with interest at any time by any congregation.

Mr Caner entered on his duties, as Rector of King's Chapel, with a high reputation. He was

educated at Yale College, and became a candidate for episcopal orders two or three years after the ordination of Doctors Johnson and Cutler. "In 1727 he went to England for ordination, and the Society appointed him their missionary to Fairfield. His occasional services at Norwalk greatly recommended the Church; and it was not long before he had a respectable congregation there, as well as at Fairfield."* In Boston he was considered as a more than commonly good preacher; and his congregation at the Chapel, essaying to turn his popularity to their advantage, were led into an unpleasant altercation with the Assistant or Lecturer, the Rev. Charles Brockwell, who had been appointed to succeed Mr Roe in 1747, and who had previously been minister of the churches at Scituate and Salem. Mr Brockwell, according to the appointment of the Bishop of London, was "Lecturer or Afternoon Preacher;" and of course his time of officiating at the Chapel was the afternoon. But the weekly collection, on which the church mainly depended for the rector's salary, was taken in the afternoon; and it was the desire of the congregation that Mr Caner, as the most attractive preacher, should officiate at that season, rather than in the morning, which more particularly belonged to

* Chandler's Life of Dr Johnson, p. 62.

him. This desire they expressed, in a formal manner, to Mr Brockwell; and that gentleman's meekness not being prepared for such an application, by no means a flattering one, he at first refused his consent, and resolved to abide by the very terms of the Bishop's appointment. But he afterwards, with a reservation of his right, agreed to the proposed arrangement. This affair occupies in its details, several pages of the records. Without making the comments which might be made upon it, it will be sufficient to remark on the change of customs of which it furnishes another example. The afternoon would not now be selected here, as the season for the fullest congregations.

Beside Mr Caner's popularity in the pulpit, he had also a remarkable talent for business; and it was probably owing in a great measure to this characteristic of the Rector, that soon after his settlement, the design of rebuilding the Chapel was resumed, and prosecuted with vigor and diligence to its completion. The subscription paper was revived; letters were sent in all directions, in the country and out of it, to solicit aid; contributions were taken in the church; assessments were laid on the pews; and every effort and method was resorted to which seemed to promise any furtherance to the desired end. The difficulties

contended with were great, the exertions and sacrifices made were constant and eminent. In our own days of activity, there has not been a church erected in the land at a greater expense of labor and time, nor with a greater straining of means. In all the measures which were pursued, Mr Caner took a leading part; he attended to many if not most of the business details, and wrote nearly all the letters of application, in which a remarkable ingenuity is displayed in varying the terms of the same oft repeated story, told in different phrase to each individual applied to, through a series of documents which would fill a volume. Indeed the records of this undertaking form a thin folio volume, entitled, "A Record of Votes and Resolutions, &c., together with some brief Memoirs of the Transactions relating to the rebuilding King's Chapel in Boston." This volume is my guide in the narrative which follows, and my authority for all the facts. As it recounts some things which have been already briefly mentioned, it may serve the purpose of a useful recapitulation, to present an abstract of the entire story, as there given.

The manuscript begins with stating that King's Chapel was first erected of wood in the year 1688, that it was enlarged in 1710, and being found in the year 1741 in a state of considerable

decay, that it was proposed to rebuild it of stone. The Rev. Roger Price was at that time "minister," and Wm. Shirley, Esq. (about the same time appointed Governor of the Province) and Mr Saml. Wentworth, wardens. A voluntary subscription was set on foot, and Peter Faneuil, Esq. chosen treasurer for receiving sums subscribed. The building was to be of stone, and to cost £25,000, old tenor. It was not to be commenced till £10,000 were subscribed.

The names on the first subscription paper were as follows: Wm. Shirley, Esq.; Sir Henry Frankland; Ed. Tyng; Eliakim Hutchinson; Charles Apthorp; Henry Caswall; John Gibbins; James Gordon; James Smith; Robert Lightfoot; Thos. Hawding; Chas. Paxton; Saml. Wentworth; Peter Faneuil.

The principal contributers among these were, Mr Faneuil, for £200 sterling (i. e. 2000 old tenor), Mr Shirley, £100 stg. and Sir Henry Frankland, £50 stg. The rest subscribed from one to two hundred pounds old tenor.

As the whole sum subscribed was only £5,250 old tenor, little more than half the sum proposed to begin with, and as Mr Faneuil soon afterwards died, the affair languished, and was for some time laid aside. In 1747, Mr Price having resigned, and Mr Caner having been chosen to succeed him, it was revived.

Though the Chapel was now more ruinous than before, it was objected by some to the rebuilding it, that the war had raised the price of materials and made building more expensive. To this it was answered that the war had also brought a number of army and navy officers into the town, who might be expected to assist the design.

A meeting was held at Mr Caner's house,* for the purpose of reviving and prosecuting the old subscription; at which were present Governor Shirley, Sir Henry Frankland, the two wardens, (James Gordon and John Box) Eliakim Hutchinson, Thomas Lechmere, Charles Apthorp, Dr Silvester Gardiner, and James Smith. A new subscription paper was drawn up and proposed by Mr Caner, to which all present agreed and subscribed. It was dated Sept. 30, 1747. By it the subscribers, "out of regard to the honor of God, and the more decent provision for his publick worship, and for confirming and promoting the said subscription heretofore begun," oblige themselves, executors and administrators to pay to Charles Apthorp, Esq. appointed their trea-

* Situated on the north side of the burying-ground, and lately taken down for the purpose of building on the lot a new Savings Bank of stone. It was of wood, rough-cast outside. In this house were the rooms of the Boston Athenæum from 1810 to 1822.

surer, or to his successor, the sums annexed to their names. But it was provided, that if the sum of two thousand pounds sterling was not raised within a year and a half from the date of the paper, the subscriptions should be considered void, and all moneys paid were to be refunded.

On this second paper Gov. Shirley stood first, and enlarged his subscription to £200 stg. Sir Henry Frankland gave £150 stg. and Charles Apthorp £1000 old tenor, or £100 stg. The whole subscriptions of nine persons amounted to £6200 old tenor, which was more than was before obtained from fourteen.

The paper being handed round, a considerable sum was subscribed. It was resolved that a weekly meeting should be held at some public house, in order to advance the design; that the church should be enlarged as well as rebuilt; and that an address should be made to the town for ground sufficient to effect this enlargement. And, "not to lose time while these things were in agitation, sundry letters were drawn up to be sent abroad to ask assistance of well disposed persons towards carrying on the good work."

The first of these letters was to Wm. Vassall, Esq. then in the Island of Jamaica. It was dated Jan. 28, 1747-8, and signed by the minister, wardens and vestry. They mention that a vio-

lent storm had carried away a large part of the roof, which obliged them to hasten their operations in the design of rebuilding the church. They observe that they have already obtained about £1600 stg. "We have," they say, "upon former occasions, particularly at the first erecting the chapel, experienced the generosity of the gentlemen in the West India Islands, and their readiness to assist their brethren in these parts destitute of the favour of the government and many advantages which they enjoy to promote affairs of this nature." They beg Mr Vassall to obtain aid for them from the charitable and well disposed people in the Island of Jamaica, and to be their agent in receiving and transmitting the same.

The next letter was to the Bishop of London, and is sufficiently curious to copy entire.

"To the Right Revd. Father in God, Edmund, Lord Bishop of London.

"Boston, July 25, 1748.

"May it please your Lordship,

"We think it our duty to acquaint your Lordship, that Time and other accidents, particularly a late remarkable storm, have so much impaired King's Chapel in Boston, that it is become necessary to rebuild it; to which purpose the Congregation have cheerfully entered upon a Subscription which at present amounts to £16,000

New England Currency, equal to so many hundreds Sterling, and is daily increasing ; but as we have no expectation of their ability to compleat the work of themselves, they have thought proper to apply to such friends whose ability and virtue give hopes of their encouraging a design of this nature. But as all probable means in our power will he found little enough to accomplish the good work, we humbly beg leave to ask your Lordship's opinion of the propriety of an application to his majesty, in favour of a Church, the first in America ; and who at the publick Charge erected a very handsome Pew for His Majesty's Governour, a Church which has heretofore tasted of the Royall Bounty, and if we may judge by the Name, seems in some measure encouraged to expect it. We are sensible your Lordship's interest and influence would be the greatest security of success, if such an application were thought practicable and proper, whether that assistance were asked from the Royal Bounty or by virtue of an authoritative Brief. — In hopes of being favoured with your Lordship's direction and supported by your interest, we beg leave to assure your Lordship that we are, with all duty and submission.

" Your Lordship's most obedient and most
Humble Servants."

Matters being advanced thus far, it was thought expedient to take a public and authoritative vote of the proprietors on the subject of rebuilding, which was accordingly done on Sunday, March 27, 1748, when it was unanimously determined that on account of the ruinous and decayed condition of King's Chapel, it should be taken down and rebuilt. A few days previously, a petition, as before agreed on, had been presented to the town, for a piece of ground at the east end of the church, that the new building might be made more spacious and commodious than the old one. The town chose a committee to confer with the committee of the church, and the result of the conference was a proposal that the church should have the lot occupied by the school-house at the east end of the old building, with the reservation of a passage way of ten feet wide into the burying ground, on condition that the school-house should be rebuilt by the church on a convenient spot in the vicinity. Thereupon the petitioners bargained for a piece of ground at a short distance from the school-house, and also for another more expensive lot opposite the school-house, on the south side of School Street, as the former could not be purchased without the latter.* But the

* Col Saltonstall was owner of this land.

Committee of the town, finding the latter piece a more desirable situation than the other, rose in their demands, and insisted that a school-house should be erected for them there. This came near to break off the negotiations, and compel the church to rebuild according to the old dimensions. But Governor Shirley and others came forward, and said nobly and sensibly, "that as the Building was designed for Posterity as well as themselves, it would hereafter be deemed very injudicious if an advantage of enlarging it into a convenient and regular building should now be lost for the sake of an increased charge." The church was induced to persevere, and to present to the town another petition. Much obstinate and vexatious opposition was encountered, especially from one or two of the selectmen, and Mr Lovell the schoolmaster, but the end of the whole business was, that the church erected a school-house on the required lot opposite the old one, and on which the present Latin School now stands, and gave it, together with the ground, to the town, and in return were granted the lot at the east end of the Chapel, and a strip four feet wide on the north side of it, and thus were enabled to rebuild the Chapel according to its present location and measurement. Wherever the new boundaries encroached on tombs or graves, leave was readily obtained from the friends of the deceased for

the removal of their remains, and their decent interment elsewhere.

Toward the end of this year (1748) the schoolhouse being nearly completed, the Committee turned their attention to contracting for materials for the church, and collecting the first payment of their subscriptions. For the subscription of Peter Faneuil, Esq. deceased, they were unfortunately obliged to sue his brother and executor, Benjamin Faneuil, from whom, after a disagreeable lawsuit, they at last recovered it.

"In order to make an estimate of the quantity and cost of the materials, it was necessary to fix on some plan of the building; for which purpose the Rev. Mr Caner projected one, and also wrote a letter to Mr Harrison of Rhode Island, a gentleman of good judgment in architecture."

This letter, addressed to a gentleman who really deserved the name of an architect, and to whom this part of the country is indebted for more than one specimen of correct, tasteful and appropriate architecture, is as follows.

"Boston, 5th April, 1749.

"Mr Peter Harrison,

"Sir,—The Committee appointed to have the care of rebuilding King's Chapel in this town, as they design with all convenient expedition to

proceed in the business committed to their trust, have desired me to acquaint you that they should esteem it a favour if you would oblige them with a draught of a handsome Church agreeable to the limits hereinafter assigned.

"The length of the Church from West to East, including the Steeple is to be 120 feet, besides which there will be 10 feet allowed for a Chancel. The breadth is to be 65 feet 8 inches. The ground has a declivity of about 5 feet from West to East. It is bounded with a fair street on the West End, and another on the South Side. The North Side has a large open space or Burying Ground. The East End is bounded by private property at about 12 feet distance. As the chief beauty and strength of building depends upon a due proportion of the several members to each other, the gentlemen of the committee are encouraged to make this application to you, whom they have often heard mentioned with advantage for a particular judgment and taste in things of this kind, and for the knowledge you have acquired by travelling and observation. We do not require any great expense of ornament, but chiefly aim at symmetry and proportion, which we entirely submit to your judgment. The building is to be of rough stone, and since the charge will greatly increase by carrying the walls very high, if it does not interfere with

your judgment, we should perhaps be pleased with one tier of windows only. This indeed will be inconvenient for the Gallerys, and therefore if it be not too much trouble, the gentlemen would be glad to have a Prospect of a side of each sort, one with a single tier of windows, and the other with two. The Steeple and Spire for bigness, height and ornament is left with you to determine, a Draught of which, together with a Ground Platt, is what is desired and would extreamly oblige the gentlemen of the Committee, and be esteemed a very great favor by

"Sir, your most obt. and most humble Servant.

"H. Caner."

Contracts were made in July with Mr Hayward and Mr Hunt of Braintree for North and South Common stones, the stones from the North Common being charged the highest. "Laborers were now employed to open a trench for the foundation, which being soon accomplished, to the depth of between seven and eight feet, the Committee directed that the first stone for the foundation should be laid on the 11th of August, 1749." Governor Shirley was desired to lay the same, and Mr Caner was invited to preach a sermon on the occasion.

On Friday, the day appointed, "Mr Caner,

Mr Brockwell, the Treasurer and Committee, together with the wardens, vestry, and other principal gentlemen of the church, waited on his Excellency William Shirley, Esq. from the Province House to the ground laid out for the Church, amidst a large concourse of spectators, where a stone was prepared with the following inscription.

QUOD FELIX FAUSTUMQUE SIT
ECCLESIÆ ET REIPUBLICÆ
HUNC LAPIDEM DEO SACRUM
REGIÆ CAPELLÆ
APUD BOSTONIUM MASSACHUSETTENSIUM
RESTAURATÆ ATQUE AUCTÆ FUNDAMENTUM
POSUIT GULIELMUS SHIRLEY
PROVINCIÆ PRÆFECTUS
AUGUSTI 11MO, ANNO SALUTIS 1749.

"When the masons had placed the Stone at the N. East corner of the trench, his Excellency, according to custom, settled it with a stroke or two of a mason's hammer, and after giving the workmen about £20 to drink his health, went into the [old] Church, as did also most of those who were present, where, after Prayers, a Sermon was preached with a view to the occasion by the Rev. Mr Caner from Neh. ii. 20." The words of the text are those which I have placed at the head of this discourse; "The God of heaven, he will prosper us; therefore we his ser-

vants will arise and build." The sermon was printed at the request of the Committee.

The ceremony above related was attacked with witty scurrillity in a paper called the *Independent Advertiser*; "but," say the records, "the malice and ill manners of the writer got the better of his wit, and exposed him to resentment and contempt where he thought to have merited applause. And indeed the sober and serious men of all parties in the town were so much offended at the ill manners and irreligion discovered in this libel, that it soon gave occasion to the suppressing the paper in which it was published, especially as it had long been made use of for a vehicle of scandal and disaffection to Government."

In September an answer was received from Mr Harrison of Newport, with the plans and elevations which had been requested.

"NEWPORT, SEPTEMBER 15th, 1749.

"SIR, — Since I first undertook to draw a Design for the new Church, many things have unexpectedly occurred to prevent me from finishing it in the time you requested. However, I have at last compleated it, and now send you per the Post Rider all the Plans and Elevations (as mentioned below) which I should be glad to hear answer your expectations, and that no material al-

teration is made in the execution, as it is very possible by that means the symmetry of the whole may be destroyed.

"The Body of the Building (as you directed) is as plain as the order of it will possibly admit of, but the Steeple is fully decorated, and I believe will have a beautiful effect. The inside is likewise designed plain, and as regular as can be contrived from the dimensions you limited me to. — From these hints you may perhaps be able to answer the objections of such of the Committee and others who may not be conversant with drawings, or have not a taste in things of this nature. I am, Sir,

"Your most humble Servant,

"PETER HARRISON.

"The Plan. — The Elevation of the West Front. — The Elevation of the South Front. — The Section. — Breadthways. — The Plans of the Steeple. — The Plan of the Pews.

"To the Rev. Mr HENRY CANER."

As I have not seen these plans of the architect, it is impossible for me to say how closely they were followed. But as the Committee were well pleased with them, and wrote to Mr Harrison that they should follow them as nearly as they could, it is not probable that there was any great

deviation from them. It is to be regretted, that the means of the church did not permit them to erect the steeple, as this must have proved a great ornament both to the building and the town.

The workmen proceeded with their labor but slowly. Granite was not then the manageable material that it is now. In the meantime the congregation continued to worship in the old chapel, decayed and partially unroofed by a severe storm as it was, while the walls of the new structure were gradually rising around it. The committee also continued to write letters to wealthy men and dignitaries; but not much fruit was obtained from them, and the church were left to rely mainly on their own resources, which is generally, after all, the best reliance.* I have

* Among other unsuccessful applications was one to Capt. Coram, the founder of the Foundling Hospital in London. Mr Barlow Trecothick, who was then in London, waited on him, and though graciously received, had no sooner mentioned the purpose of his visit, than he was obliged to listen to a burst of most passionate reproaches against the vestry of King's Chapel for slighting a present which Capt. Coram had formerly made them of a piece of land. All the explanations of Mr Trecothick served not to cool the old gentleman's rage, who at last flatly told his visitor, with an oath, "*that he knew it was in his power to serve the church very much, but that if the twelve apostles were to apply to him in behalf of it, he would persist in refusing to do it.*" This, says Mr Trecothick in his communication to the Committee, "I thought a definitive answer, and so took my leave."

hitherto in these discourses called our church the oldest episcopal church in New England, not venturing to go further; but these letters advance a still higher claim, as they almost constantly describe it, though no doubt erroneously, as the "oldest Church in British America."

In March, 1753, the new church being so far advanced that it was necessary to desert the old one, the congregation requested and obtained leave to meet in Trinity Church on Sundays, at separate hours from the congregation of that church, and on festival and prayer days in Mr Croswell's meeting-house.* In April the old church was pulled down. Before it falls to the ground, let us take such a glimpse of its venerable interior, as the mist of dim ages will allow to us.

Since the enlargement of the Chapel in 1710, and the erection subsequently of galleries, it con-

An application was also made to the celebrated Ralph Allen, Esq. of Prior Park, near Bath, for freestone from his quarries, for the interior and ornamental part of the work. The stone was promised, but as it was found that the expense of working it would be greatly beyond the means of the church, the design of using it was relinquished, and wood was employed instead for the pillars and decorations.

* Dr Sewall's church was applied for to be used on Christmas day. A verbal answer was returned that the request was granted, only it was "expected that the House should not be decorated with spruce, &c."

tained 122 pews, of which number 82 were on the ground floor. But these pews must have been small, as the present church contains no more. The pulpit was on the north side of the church, at about the midst. A finely decorated pew for the governors who sat successively in it, was opposite ; and near it there was another pew reserved for officers of the British army and navy. In the west gallery of this first episcopal church, was the first organ which ever pealed to the praise of God in this country ; while displayed along its walls, and suspended from its pillars, after the manner of foreign churches, were escutcheons and coats of arms, being those of the king, Sir Edmund Andros, Francis Nicholson, Captain Hamilton, and Governors Dudley, Shute, Burnet, Belcher and Shirley. In the pulpit there was an hour glass, according to the old fashion, mounted on a large and elaborate stand of brass. At the east end there was "the Altar piece, whereon was the Glory painted, the Ten Commandments, the Lord's Prayer, the Creed, and some texts of Scripture." It was a strange sight among the bare churches of New England. Much that was in it has gone, never to return. We do not desire that it should return. But the mind may muse on these tokens of rejected royalty and forgotten heraldry, if without regret, yet with

that tenderness which pays a due respect to things which were venerated aforetime, and which, with other shadows of earth, have passed away.

On the 16th of August, 1754, letters of thanks were written to the Ministers and Wardens of Trinity Church, and to Mr Croswell and his Congregation, for the use of their respective houses of worship; and on Wednesday, the 21st of the same month, the new Chapel was opened with prayers, and a sermon by Mr Caner, from Leviticus xix. 30. "Ye shall keep my Sabbaths, and reverence my Sanctuary; I am the Lord." After the sermon "the sum of £342 Old Tenor, was collected towards finishing the Chapel, and paid by the Church wardens to Charles Apthorp, Esq. treasurer to the Committee." Though the house was in a fit state for the services of the sanctuary, it was yet far from being completed. As the Society obtained means, they went on with the work of finishing and beautifying it; and up to the month of June, 1758, it had cost £7405 sterling.

It now remains for me to give an account of that revolution in the religious sentiments of our church, which was a consequence of the great political revolution of our country.

PERIOD SEVENTH.

FROM THE ERECTION OF THE STONE CHAPEL TO THE PRESENT TIME.

THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER, SAITH THE LORD OF HOSTS; AND IN THIS PLACE WILL I GIVE PEACE, SAITH THE LORD OF HOSTS. *Haggai*, ii. 9.

But few events in the history of the church require to be recorded, between the period of the erection of the "latter house," and the breaking out of the war of the Revolution.

The Rev. Charles Brockwell, assistant, died on the 20th August, 1755, and the Rev. John Troutbeck was appointed to succeed him the same year.

In 1756 the noble organ which now stands in our west gallery was procured from England, and paid for by the subscription of individuals belonging to the church. Its original cost in London was £500 sterling; and when all charges were added, its whole expense amounted to £637. As it was obtained by private subscription, no

notice of it whatever is taken in the church records. The only memorial concerning it with which I am acquainted, is a paragraph in the "Boston Gazette and Country Journal" of 30th of August, 1756, which is copied into our later records, and is as follows.

"We hear that the organ, which lately arrived from London by Capt. Farr for King's Chapel in this Town, will be opened on Thursday next in the Afternoon; and that said organ (which contains a variety of curious stops never yet heard in these parts) is esteemed by the most eminent masters in England, to be equal, if not superior to any of the same size in Europe. — There will be a sermon suitable to the Occasion; Prayers to begin at four o'clock."

There is a very current tradition respecting this organ, that it was selected by Handel himself. Taking into consideration the above reference to "the most eminent masters in England," we may receive this tradition as founded in truth. And moreover, as the organ was designed for the King's Chapel in New England, we may readily suppose that his Majesty's favorite musician would at least be desired to give his opinion of its merits; and this opinion, being favorable, might be called a selection, even if the "mighty master" gave himself no further trouble with its purchase.

Handel died in 1758, and was blind eight years before his death. But sight was not at all necessary in the office supposed to be consigned to him, and though his eyes never could have measured the external proportions of this organ, his ears most probably have judged of its tones and powers, and his own hands rested on its keys.

In August, 1760, Francis Barnard made his public entry into Boston as Governor of the State; and Mr Caner having convened the Clergy and Wardens of the three episcopal churches, waited on him with an address of congratulation. The next year, at the Easter meeting, Gov. Barnard was placed, according to the established usage, at the head of the vestry of the Chapel.

On the arrival of the intelligence of the death of George II. and accession of George III., Mr Caner was appointed by the governor, council and house of representatives to preach a sermon on the occasion; which he did at the Chapel, Jan. 1, 1761; and the sermon was printed. "May we," says the preacher, in the concluding sentence of his discourse, "May we and all his subjects, duly considering whose authority he hath, faithfully serve, honor, and humbly obey him, [the King] for conscience' sake, according to God's holy Word and ordinance, through Jesus Christ our Lord; to whom with the Father and

Holy Ghost, be all honor and glory, might, majesty and dominion, both now and for evermore, Amen." The good man little thought that he was on the brink of a deep and mighty change. He little thought that a political revolution was soon to drive him from the pulpit and country in which he was so warmly expressing his loyalty, and that in a few years his concluding ascription and the doctrine which it denoted, would no longer be heard within the walls of this chapel.

In 1766, Florentius Vassall, Esq. of London, sent over a marble monument in honor of his ancestor Samuel Vassall, requesting that it might be erected in the Chapel. Whereupon the vestry voted to place it on the north side of the door, and charged Mr Vassall with the price of pew No. 43, which was removed to give it room. It is an interesting monument, and still stands on the spot of its original location, which seems to belong to it by right of purchase.

In 1772, an additional service of plate, together with new pulpit furniture, was obtained from the King through the influence of Governor Hutchinson.

In 1773, the ancient records end. If there are any others in existence, embracing the remaining three years during which Dr Caner discharged his duties as rector of the church, they have not

been recovered. The last record is that of the Easter meeting of 1773, and the last vote recorded is, "that the old bell,* with the Apurtenances, be given to the Saint Ann's Church in Gardinerston."

A short time previous to the breaking out of the war, and through the whole of the year 1775, King's Chapel was the place of worship of many of the officers of the navy and army of Great Britain, who were stationed in and near Boston; and the duties of Dr Caner and his assistant were consequently much increased. The Church Register of Births, Marriages, and Burials for the years 1775 and 1776, furnish ample evidence of this fact. The last burials recorded by the hand of Dr Caner, at this time trembling with age, are those of three soldiers of the 65th regiment. In March, 1776, the British troops evacuated Boston, and Dr Caner went with them. His assistant, Mr Troutbeck, left the church in November. The congregation, consisting mostly of royalists, were dispersed, and the doors of the chapel were closed. Dr Caner took with him the church registers, vestments, and plate, and part of the

* A new bell had been obtained the year before, which was perhaps the finest ever heard in this town. It was made in London, and weighed 2475 lbs. It was cracked in the year 1814, by an injudicious manner of tolling it.

records of the Vestry. The registers were obtained from his heirs in 1805. In the Register of Marriages he had written the following note.

"March 10, [1776.] An unnatural Rebellion of the Colonies against his Majesties Government obliged the Loyal Part of his subjects to evacuate their dwellings and substance, and to take refuge in Halifax, London and elsewhere: By which means the public Worship at King's Chapel became suspended, and is like to remain so, till it shall please God in the Course of his Providence to change the Hearts of the Rebels, or give success to his Majesties arms for suppressing the Rebellion.

"Two boxes of Church Plate, and a Silver Christening Basin were left in the hands of the Rev. Dr Breynton at Halifax to be delivered to me or my Order, agreeable to his Note Receipt in my hands. H. CANER."

The above mentioned plate was the gift of three kings, and amounted to 2800 ounces of silver. Neither this nor the vestments were ever recovered; nor is their recovery to be desired.

The Chapel remained closed till the autumn of 1777; and then it was opened, not for episcopal but congregational services, very contrary to all the anticipations of Dr Caner. The congregation of the Old South Church, not being able at that

time to repair the desolations of their own sanctuary, which had been desecrated, spoiled, and used as a riding-school by the British troops, applied for the use of King's Chapel, or the Stone Chapel, as it then for obvious reasons, began to be universally called.* The application was made to the few proprietors of the Chapel who were left, and was readily granted. "The congregation," says Mr Wisner in his History of the Old South Church, "were kindly and gratuitously accommodated at the Chapel about five years."

This, taken in connexion with an earlier event, is one of the most remarkable incidents in the history of our church. The reception of the Old South Congregation into the Chapel, appears in the light of an atonement made by the successors of those episcopalians, who, nearly a

* Everything with a royal sound was of course unpopular with the republicans. King Street was changed to State Street, Queen Street to Court Street, and King's Chapel to Stone Chapel, which is still its common though not legal and proper name. I have been informed by a gentleman well acquainted with the antiquities of the Chapel, that before the revolution, the organ was surmounted by a gilt crown in the centre, supported by two gilt mitres on the sides, and that on the evacuation of the town by the troops, some friend or member of the church prudently caused them to be taken off and deposited in his garret These ornaments, as may be supposed, have not shared with the name of the Chapel in its restoration.

century before, took forcible possession of the South Meeting-house. The event could not have been more happy, and pleasant to contemplate, if it had been devised and arranged on purpose. Well would it be, if all the wrongs committed by parents, could thus be expiated by the children.

In 1779, the Rev. Joseph Eckley, pastor of the Old South congregation, was ordained in this church, on the 27th of October. The congregation remained here till February, 1783, when their own house being repaired, they re-dedicated, and returned to it, with joy and singing.

But in the preceding summer, the proprietors of the Chapel had resolved to re-occupy it for their own worship; and on the 8th of September, 1782, Dr Thomas Bulfinch, the senior warden, addressed a letter to Mr James Freeman, then at Walpole, which was followed by a more formal one, signed by both the wardens,* in which he was invited to officiate at the Chapel as Reader for six months. On the 18th of October, Mr Freeman entered on his duties in that capacity; and on the 21st of April, 1783, at the Easter meeting of the Proprietors, he was chosen Pastor of the church, with a salary of two hundred pounds, lawful money.

* James Ivers was Junior Warden.

In the letter of the wardens to Mr Freeman, above referred to, it is said "the Proprietors consent to such alterations in the service as are made by the Rev. Dr Parker; and leave the use of the Athanasian creed at your discretion." These alterations of Dr Parker were merely such as the altered political state of the country required. The Athanasian creed was always unpopular in the American Episcopal Church, and when that church was regularly organized, was left out of its Book of Common Prayer. But much greater alterations than these were afterwards contemplated by Mr Freeman, whose opinions in the course of a year or two underwent some important changes, and who then found that some parts of the Liturgy were so inconsistent with the faith which he derived from the Scriptures, that he resolved no longer to read such portions, and to propose to his Society an amended Form of Prayer for public use at the Chapel.

Before such a form was offered, however, the proprietors had taken measures to ascertain who properly belonged to the church as pew-holders, and what pews had been forfeited by the absence of their former owners, according to the letter of their deeds. And in order that no ground of complaint should be suffered to exist, the proprietors engaged to pay for every vacated pew, *al-*

x calls Freeman ma
an Unitarian

though legally forfeited, the sum of sixteen pounds to its former owner, if application were made for the same within one year from the passing of the vote, which was on the 10th of Jan. 1785. Twentynine pews were declared, by the report of a committee chosen for the purpose, to be forfeited to the church, and together with the Governor's pew, and eight others, making thirty-eight in all, were put to sale for its benefit. They were first offered to those who occupied them at the time, who were generally desirous of purchasing them. The proceeds were to be devoted "to the repairing of the church, and finishing the colonnade and spire." The colonnade which now surrounds the tower was not reared, however, till 1790. The spire is not yet reared; and we have been so long accustomed to the present appearance of the tower, that most of us, perhaps, regard it as finished already.

On the 20th of February, 1785, the proprietors voted that it was necessary to make some alterations in some parts of the Liturgy; and appointed a committee to report such alterations. This committee consisted of seven gentlemen,* in addition to the wardens, who were to consult

* John Haskins, John Gardiner, Charles Williams, Perez Morton, Samuel Breck, Charles Miller, and John Wheelwright.

and communicate with the Rev. Mr Freeman. On Easter Monday, the 28th of March, they reported that some alterations were essentially necessary; and the alterations as reported were read, considered and debated at several adjournments. On the 19th of June, the proprietors voted, "that the Common Prayer, as it now stands amended, be adopted by this church, as the form of prayer to be used in future by this church and congregation." The yeas and nays being called for, it appeared that of yeas there were twenty, and of nays seven; and three out of the seven dissentients had worshipped at Trinity Church ever since the year 1776.* The alterations made in the Liturgy were principally those of Dr Samuel Clarke, the celebrated English divine, and for the most part were such as involved the omission of the doctrine of the Trinity. The work as amended was immediate-

* The yeas were Thomas Bulfinch, John Gardiner, John Wheelwright, Joseph May, John Jutau, Eben. Oliver, George R. Minot, John Amory, John Templeman, Joseph Barrell, Andrew Johonnot, Charles Miller, Henry Johnson, Joseph Coolidge, Jacob Porter, Robert Hewes, Thomas Clement, Joseph Eayres, Samuel Breck, Perez Morton. — The nays were James Ivers, Theodore Dehon, John Box, John Haskins, Matthew Nazro, Charles Williams, Ambrose Vincent. Messrs Dehon, Box and Nazro were those who had worshipped at Trinity Church since 1776.

ly put to press, and was used in this church till the year 1811, when other amendments were made.*

Here was a most conspicuous, and as we must regard it, a most happy revolution; an auspicious turning from the dominion of creeds and phrases of men's device, to the easy yoke and authority of simple Scripture. This important change is to be attributed mainly to the judicious and learned expositions of Mr Freeman, who preached a series of doctrinal sermons to his people, and by the aid and influence of the word of God, moved them to respond to his sentiments. *The first Episcopal church in New England, became the first Unitarian church in America,*† and our venerated senior minister, though not absolutely the first who held or even avowed Unitarian opin-

* In 1828 a third edition of the Chapel Liturgy was published, with alterations and additions, and in 1831 a fourth, containing the Chapel Service as in the third, with the addition of family services and prayers, and a collection of hymns for private and domestic use.

A collection of Psalms and Hymns for public worship at the Chapel, was published in 1799, superseding Tate and Brady. Another collection was introduced in 1830.

† The writer does not mean to assert that King's Chapel was the first church in America, in which Unitarian opinions were to any extent entertained, but the first which came out and appeared before the world, in a body, as a Unitarian Church.

ions, still on many accounts deserves to be considered as the father of Unitarian Christianity in this country.

Although the congregation thus adopted a Liturgy from which all recognition of the doctrine of the Trinity was excluded, as being an erroneous and unscriptural doctrine, they nevertheless continued to regard themselves as episcopalians, and desired to remain in connexion, if possible, with the American Episcopal Church. At a meeting held on Sunday, July 22d, 1787, they voted "that a letter be addressed to the Rev. Bishop Provost at New York, to inquire whether ordination for the Rev. Mr Freeman can be obtained on terms agreeable to him and to the proprietors of this church, — and that this letter be drawn up by the Rev. Mr Freeman, and signed by the Wardens." The letter was written, approved, and sent; and an answer thereto was returned by the Bishop, in which he declined giving a decision in a business of such moment, and stated that it was to be referred, by advice, to the ensuing General Convention.

The congregation then determined to ordain Mr Freeman themselves. A plan of Ordination was reported on the 4th of November, and adopted on the 11th, and on the 18th of the same month, 1787, it was carried into execution,

and the Rev. James Freeman was ordained on the afternoon of that day, by a solemn and appropriate form, "Rector, Minister, Priest, Pastor, teaching Elder, and public Teacher" of the Society worshipping at King's Chapel. The evening service being performed as usual, the wardens joined Mr Freeman in the desk, and the senior warden made a short address to the proprietors and congregation, setting forth the reasons of the present procedure. The first ordaining prayer was then read by Mr Freeman, after which the senior warden read the ordaining vote, which was unanimously adopted by the Society, and signed on the spot by the wardens in their behalf. Mr Freeman next declared his acceptance of the office to which he had been chosen, and signed the same. The ceremony of ordination was then performed by the senior warden, who, as the representative of the Society, laid his hand on Mr Freeman, and declared him to be their Rector, &c; in testimony of which he delivered to him a BIBLE, enjoining upon him "a due observance of all the precepts contained therein." He then blessed him in the name of the Lord, and "the whole assembly, as one man, spontaneously and emphatically pronounced, *Amen!*"

After this, Mr Freeman read the second ordain-

ing prayer, and, an anthem having been sung, preached on the duties and offices of a Christian Minister. Another anthem closed this affecting and appropriate service.

The validity of this ordination was furiously assailed in the newspapers of the day, as might have been expected, and vehemently protested and argued against by some of the former proprietors of the church. The newspaper abuse was sufficiently and pleasantly answered in a short piece attributed to the Rev. Dr Belknap,* always a truly liberal and charitable man. The protest was triumphantly refuted by an unpublished reply of the wardens of King's Chapel, distinguished for good sense and sound argument. A sort of repudiation or excommunication of Mr Freeman and his church, was also circulated by the clergymen of five episcopal churches of New England. But all the notice which Mr Freeman took of this, was to send it to the Columbian Centinel, requesting its insertion in that paper.

This ordination was certainly not according to received episcopal usage; but in the circumstances of the church it was the only ordination attainable; and it is impossible to prove that it

* Minister of the church in Federal Street, author of a History of New Hampshire, &c.

was not according to Christian principle. With regard to its validity, there are few liberal Christians at this day, who would think of calling it in question, or of doubting that it was as valid as that of any clergyman of any denomination in this or any other land. The congregation of the chapel were well acquainted with the ground which they had been obliged to take, and therefore they took it with a calm and intelligent determination. "A minister after ordination," say the wardens and vestry in their recorded defence of their Plan, "remains exactly the same man he was before; ordination therefore is only a decent human institution. It is a ceremony by which a minister is publickly introduced into office. In some churches the bishop performs this ceremony, but this is not indispensably requisite; for any person might perform it whom the people chose to appoint. — All the essential powers of ordination are derived from their choice; the bishop gives this choice his sanction by imposition of hands; but where he refuses to do it, the minister is not for that reason the less elected or ordained." *

* The Defence of the Plan of Ordination, or Reasons of the Wardens and Vestry, was thought to be too long to be inserted in the Appendix. It is an able document, in which the purposes and nature of ordination are discussed with learning, good sense and a manly freedom.

It will be only necessary for me to glance at some remaining events, which, though not less important than others which have been more particularly stated, are too recent to admit of being dwelt upon more minutely.

A bequest of Mr William Price to the church, made in 1770, of an estate in that part of Washington Street then called Cornhill, was accepted by the church in 1789. And this, so far as appears from any records, was the first acceptance of it. The principal condition of holding it, was the preaching of a course of eight Lectures during the season of Lent, by the Clergymen of the three episcopal churches. The right of our Church to the estate was afterwards called in question by Trinity Church, and submitted to a long course of litigation. The result was a compromise lately made between the churches, according to which, Trinity Church performs the conditions of the will, takes care of the property, and divides the income with King's Chapel.

In 1806, the members of the West Boston Society worshipped in this house, while their present church was building.

On Sunday, Jan. 1, 1809, the Rev. Samuel Cary was ordained associate minister, the Rev. Mr Freeman assisting at the ordination. Mr Cary continued with his people, useful, respected

and beloved, till ill health compelled him to relinquish his duties in 1815, and seek restoration abroad. He died at Royston in England in the October of this same year, at the age of thirty, and was interred in the Unitarian Burying Ground at Hackney, near London, where a suitable monument with an inscription was erected over his remains by his people, who had been called so early to mourn for him. He is remembered by many among us, and by none without affectionate emotion.

The Rev. Dr Freeman remained in the sole care of the church till the year 1824. On Sunday, Aug. 29, of that year, the present associate minister was publicly inducted into the office which he holds.* In the summer of 1826, Dr Freeman's health demanded his retirement into the country, and he has not yet been able to resume his pastoral duties.

The history of our Chapel is now brought to a close. It contains more interesting facts than belong, as I am convinced, to the history of any other church in our country. I have endeavored to state these facts as concisely as I could, with

* On this occasion, as well as at the ordination of Mr Cary, the ceremony of presenting a Bible was performed by Dr Freeman.

a proper attention to their importance, and the space of time which they occupy in the life of our native state and native land. I began with the first symptoms of episcopacy in the time of our first governor; proceeded to the erection of the wooden Chapel in 1688 or '9, and the services of the first Rector, Robert Ratcliffe, and have brought the narrative down through the times of the three other ante-revolutionary rectors, Myles, Price and Caner, with their respective assistants, in number eight, to the present republican and unitarian era, during which there have been only one rector, or senior minister, and two associates or colleagues.

Our church, as a building, has undergone no considerable change since the revolution, except the erection of the colonnade at the West End, or Front, which, as already stated, was put up in the year 1790. The crown and mitres have, to be sure, disappeared from their stations on the top of the organ, and the Governor's pew, with its Corinthian pillars and crimson damask tapestry, has been lately taken down, and converted into two pews of common size and pretensions. But the architecture and interior arrangements, are, in all other respects, the same as before the war. The Vassal monument, and wo mural tablets, one to the memory of Frances

Shirley, the lady of Governor Shirley, and their daughter, Mrs Bollan,* and the other to that of Charles Apthorp, Esq. maintain their old situations, and form interesting and appropriate decorations of the church; — so interesting and appropriate that I have sometimes wondered that others of a similar character have not been added to their number. I speak with particular reference to the tablets, which seem to be better adapted to the size of our churches, than larger and more expensive monuments, because they clothe the walls and fill the sanctuary with solemn and tender associations, without obtruding themselves, or occupying a disproportionate or inconvenient share of space.

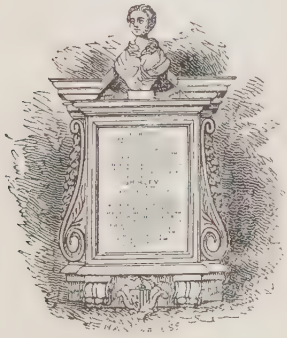
With regard to our religious opinions, we indeed differ widely, in some respects, from those who once met for worship in this temple. Of these it is sufficient to say, that we believe them to be true and scriptural, and hold them to be precious. Though we have no objection to the name or office of bishop, when used in a scriptural sense, and exercised in a scriptural manner, yet we claim to be interpreters of the meaning of scripture, on that as well as on other topics, for ourselves. And though we refuse not to be designa-

* The Latin inscription on this tablet has been greatly and deservedly admired. Over the tablet is a marble bust of Mrs Shirley.

ted by the term episcopal, yet so long as episcopalians deem the doctrine of the trinity to be essential, and an assent to it indispensable, we, as Unitarians, cannot join with them, nor can they receive us; and our communion with our Unitarian brethren of the Congregational order must necessarily be much more intimate than with them. But we retain and prefer the ancient Liturgy, simplified and altered in conformity with our opinions, and in this respect differ from Congregationalists and others who use no regular form of public worship. In unity of spirit and the bond of peace we desire to join with all our brethren, and in righteousness of life to be reconciled unto God, through his Son Jesus Christ.

This is not the place to enter into an argument concerning the truth or excellence of our doctrinal opinions, as compared with those of our predecessors. I must, however, observe, that if we have not more truth, we certainly have more peace than they. This is not to be attributed, however, so much to our change of religious sentiments, as of our political and ecclesiastical condition. It has given me pain to relate the contentions and troubles which arose from time to time between the rector and his assistant, and the church and their ministers, and principally concerning services, prerogatives and perquisites, from the

beginning down to the revolution. From that date, from the very time of our severance from the mother church and the parent state, there has been not a single disagreement from those causes, or from any cause, so far as I can learn. The words of the prophet which stand at the head of this discourse, sound in this connexion like prophecy for us. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts." So may it ever be. "Peace be within thy walls! — for my brethren and companions' sakes I will wish thee prosperity."



APPENDIX.

I.

CURIOUS EXTRACTS FROM THE OLD RECORDS.

Aug. 8. 1686. Pd Mr Maccartie for the outside of the pulpit Cushion and Silke £1, 7*s*. Pd Mr Buckley for makeing fringe and Tassells and Silke 10*s*. Pd. Mr Shippen makeing the Cushion, for the feathers, *pillow*, and Case, 16*s*.

Sept. 20. Pd for wood delivered the old Elathera man and woman 10*s*.

Nov. 1. By money given a poore man in Necessitie, 2*s*.

July 22. 1689. By cash paid Mr Miles and Clarke £1, 5*s*. And to old goody, a poore woman, 5*s*.

July 23. By Cash paid for our Church Bell to Mr John Butter by Mr ffoxcroft, £13, 5*s*.

Feb. 20. By Cash for one and twenty weekes for Mr Miles at 12*s*. per weeke, for meatte, drinke, washing, lodging, fire and candle, £12, 12*s*.

July 10. Being a day of Humilliation, Recd for the poore £3, 5*s* 8*d*.

Sept. 21. 1691. It must not be forgot that Sir Rob-

ert Robbinson gave a new silk damask cushion and cloth pulpit cover.

Mr John Mills, a Barbados gentleman gave a piece plate, a Cup.

Dec. 25. 1691. Mr Thomas Gold and Mr Wm. Weaver gave a brass standard for an hour-glass.

April 3. 1692. Payd for greene boughs against Whitesun-tide 1*s* 4*d*.

January, 1695-6, Governor Nicholson sent ffoxcroft a bill for sterl. £15, and ordered the disposall thus, £5 to the minister, £5 to the poore at Xmas, £5 to buy bibles with Common prayers and singing psalmes for the poorer sort of the Church.

1697. WhitSunday, Paid Mr Coyneyball for buying and carting Poses, and hanginge the Doares, 8*s*.

Dec. 20. Paid for a stone Gug Clark Hill broak, 6*s*.

Crismas day, paid for Bread and Wine at the Sacramant, 12*s*.

March 29. 1698. Paid Mr Shelson for his Loucking after the Boyes, £1.*

April 1. 1699. By Loss in brass money, 13*s*.

July 24. 1701. At a vestry meeting. Ordered. that Clerke Hill shall wash the Church once in a month during the Summer; Sweep it twice in every week, and brush the dust off the seats, shelves and tops of the pews; Shall go out and appease the boys and Negros and any disorderly persons; to provide a seat for Strangers according as they appear; to ring the bell, open the doors and windows and shut them as formerly, and take care of the books, &c.

* The miserable spelling which occurs in the four last entries is to be placed to the account of the churchwarden, or his amanuensis, and not of the age.

Aug. 4. Paid for scouring the brass frame for the hour glass, 10*s*. Paid for broom and brush and pail 3*s*.

March 28. 1702. Recd from Doct Checkley, being most part bad money £1 5 8.

Nov. 23. Paid Mr Childe painting the hour glass, 3*s*.

Aug. 17. 1705. Vestry meeting. Ordered that the Deed of Land given by Coram, lying at Taunton, be recorded, that the Church Wardens enquire into the value of the Land, and to deliver their opinions to the Vestry at their next meeting.

April 15. 1713. James Berry chosen to look after the Boys, and is to have 26*s*. per yeare for the same.

Voted that there shall be 20 Vestry men beside the Govr Left Govr Church Wardens and minister. That whereas Judd had 5*s*. per week, he shall have 6*s*. The last Bell to ring at 10 of the Clock in the Morning the whole yeare, and 3 o'Clock in the Afternoone from the 10th of March to the 10th September, and at 2 the other months. The Bread and Wine at the Communion to be payd out of the Contribution money. The Psalmes of Tate and Brady to be sung in the Church. Every Sunday the Commandments are to be read at the Communion Table.

Aug. 12. Voted that the Pillers, Capitalls and Cornish of the Church be painted wainscott colour, before the scaffold be taken down.

Nov. 16. 1714. Voted by the Vestry (with Mr Myles's Approbation) that Mr Harris may go Home; he proposing to return by Midsummer next; and that Mr Myles be allowed 20*s*. more per week during Mr Harris's absence.

April 18. 1715. Mr James Baker chosen Clerk for the year ensueing, he behaving himself as he ought to do.

July 10. 1717. Vestry Meeting. Upon reading an Agreement of the Neighbourhood of School Street relateing to the Paveing of the same, it was then and there Agreed that the present Church Wardens should agree with suitable persons to pave the Churches proportion in said street, and to pay for the same out of the Church Stock, if they cannot obtaine subscriptions for the same.

Decemb. 6. Voted that there be a new Pulpit forthwith built, and that it stand against the pillar in the officers Pew.

Voted that Mr Mills and Mr ffrancklin have liberty to build a Tomb under the East End of the Church.

April 18. 1720. Those that have the possession of pews and don't pay contribution, to have them taken away and sold to others that will; notice being first publickly given, the Churchwardens being empowered to dispose of them.

That D. Rutley be appointed to keep good order amongst the Boys, and that for his trouble he be allowed 12*d.* per Sunday.*

April 6. 1724. Voted, by a vote of the congregation, that Mr Nathaniel Gifford be organist for the year ensuing, and that he play a Voluntary before the first Lesson, and attend the Church upon all Holy Days.

* To keep good order among the boys, or in the words of the vote of 1701, "to appease the boys and negros," was in fact a regular office in the church, for many years, distinct from the sexton's.

June 4. Voted that Mr William Randle be sent to the Reverend Mr Henry Harris, to desire the letter he promised to give the 30th of last April; and answered he had no timely notice, and that he would have nothing to say to us.

Voted that the Minister and Churchwardens of the King's Chapple make a faithfull and just representation to my Lord of London of the Revd Mr Henry Harris's conduct for the last two years.

April 4. 1727. Voted, that the Church Wardens for the time being provide a good strong Box, with three different Locks and Keys, one of which Keys shall be always kept by the eldest Church Warden, one other key, by the other Church Warden for the time being, and the third key by such proper person as the Congregation shall appoint, and that the Box containing the Church money shall be lodged at the ministers house.

Voted. That Mr Job Lewis be the third person to keep the third key for the year ensuing.

Voted. That the said Church Wardens and said Mr Job Lewis shall meet at the place where the said box is kept on the first Monday in every Month, and make fair entries in the book, and put into the said strong box such monies as shall be in the eldest church Wardens hands, and do all other business relating to the stock which is never managed only by the eldest Church Warden, except paying the weekly saleries and mending the windows. And that no sum of money shall be put out to Interest without the consent of two of the key keepers at least. And in case any one of the key keepers should want any money upon Interest with Good Security, he shall have the approbation of the other two. And that no person shall have any Sum exceeding one hundred pounds without Land Security.

Aug. 3, 1727. At a meeting of the Vestry at Mr Thomas Selby's, voted, that the Church Wardens be desired and empowered to sign a certain memorial to the Generall Court, in relation to the ministers of the Church of England in Boston being overseers of the Colledge att Cambridge.

Voted, that the Church Wardens shall be empowered to pay one half of the present contingent charge, and what hereafter may arise by presenting to effect a certain memoriall to the Great and Generall Court exhibited asserted and maintaining of the Right of the Rev. Dr Timothy Cutler and Samuel Miles being rejected as Overseers of Harvard Colledge according to the originall Establishment.

April 29. 1728. Voted that the Governors Pew be new lined with China, and that the Cushions and Chairs be covered with Crimson Damask, and the Curtains to the Window be of the same Damask.

Nov. 25. Voted that the Church wardens look into the Vault where Mr Myles lyes interred, and consider what may be proper to be done in removing his Corps, and to act as they shall think proper.

July 25. 1729. Voted that a Gallery be built on the South and S. East of the Church, excepting over his Excellency's seat, over which there is only to be a passage.

Aug. 11. 1730. Voted, that His Excellency Gov. Belcher's Arms be painted and put over his Pew in King's Chapel.

March 26. 1733. The Rev. Mr Roger Price claimed his right of choosing a Church Warden, but was overruled by the Congregation.

March 30. Voted, that the pew (No. 62) that was formerly the Reverend Mr Samuel Myles's, our late minister, be a Ministeriall Pew forever.

Oct. 11. Voted, that the Brass Stand for the hour glass be lent to the Church of Scituate, as also three Diaper napkins, provided the Reverend Mr Addington Davenport their minister gives his note to return the same to the Church wardens of this Church for the time being whensoever this Church shall see meet to demand them.

Oct. 29. Voted, that Robert Auchmuty, John Reed, John Oberine, William Shirley and William Bolan Esqrs, have, each of them, a retaining fee of three pounds for the service of the suffering members of the Church of England in this Province.

May 22. 1734. Voted, that the Church Wardens be empowered to have a place fixed up in the Belfrey to place the Books in belonging to the Library of King's Chapel, and that the Books be removed from Mr John Barnes's house to said place in the Belfrey, the Church Wardens taking a Catalogue of the same.

April 7. 1735. Voted, that the Church Library be delivered unto the Rev. Mr Roger Price for the use of the Ministers belonging to the Church of England in Boston, he giving a Receit to be accountable for the same to the Church Wardens for the time being, when and so often as desired by the Church.

June 17. 1737. Whereas Thomas Child one of the present Church Wardens is chose a Juryman for the next Inferior Court of Common Pleas to be holden at Boston the first Tuesday of July next, Voted, that he do not serve, and if he is fined, to appeal to the Seshions and stand tryall, and the Charge to be paid out of the Church Stock.

Sept. 5. The Rev. Mr Price informed the Vestry that severall Gentlemen had desired him and the Rev.

Mr Davenport to performe Divine Service in Trinity Church untill the said Church was supplied with a Minister, and desired to know if they had any objection. The major part was of opinion they might supply that Church till Easter next.

May 15. 1738. Voted, that the Sexton be sent to each family of the Congregation of the King's Chappell, with one of Mr Commissary Price's Sermons preached on the death of the Queen, and that a Church Meeting be called as soon as conveniently can be to know whether the charge shall be paid out of the Church Stock.

April 14. 1740. The question being put whether the Pew number 39 is become vacant by the Rev. Mr John Checkley's removal with his ffamily to Providence in Rhod-Island Government, and being there settled as a missionary to the Church there — and it not appearing that he has paid contribution according to the votes of this Church — It passed in the affirmative.

April 3. 1740. Recd. of Mr Sylvester Gardner Sixteen Pounds Two Shills, in full for Wine for the Chapple for the year past. Jno. Hancock.

May 16. 1751. Voted, that the following advertisement be printed in the Newspapers that come out on Monday and Tuesday next, and that the Wardens cause the same to be done.

Advertisement. — Upon the melancholy News of the death of his Royal Highness the late Prince of Wales, the Wardens and Vestry of King's Chapel mett, and voted that the same be Solemnised at King's Chapel on Wednesday the 22d instant. Upon which occasion the Pulpit will be hung in Black, and a Sermon preached by the Revd. Mr Caner suitable to that Solemnity. **Divine Service will begin at 11 O'Clock.**

Oct. 31. 1753. That a Guinea each be given to Jeremiah Gridley and James Otis Esqrs. as a retaining fee for defence of the Church's right to the Lands at Taunton left to the Chappel by Mr Thomas Coram, in case a suit should commence on said account. And that Eliakim Hutchinson take the conduct of said affair in behalfe and for the benefite of the Church.

May 27. 1754. At a Vestry. Eliakim Hutchinson Esq. reported, that agreeable to a vote of the Vestry the 31st October, 1753, he had settled the affair of the Land at Taunton left to the Chapel by Mr Thomas Coram, with Mr Stephen Burt the present possessor, and the said Burt would pay the Gentlemen of the Vestry one hundred pounds Lawfull money within twelve months from the 25th of this instant, upon their suffering a recovery against them at the next Inferior Court at Taunton in the County of Bristol, and giving a Quitt Claim to said Land. — Voted that Eliakim Hutchinson be impowered to proceed in the above affair according to the agreement made with Mr Burt, and that the hundred pounds Lawful money when received shall be applyed towards the building of the new Chapel.

Aug. 21. 1754. Voted that no Negros be admitted to sitt or stand in any of the Isles dureing the time of Divine Service, but that the Sexton be directed to order them up into the Gallery.

Oct. 13. 1759. Whereas the Governor, Council and house of Representatives appointed Tuesday the 16th Instant to be observed at Doct Sewall's meeting house as a Public Thanksgiving to Almighty God for the great Victory his Majesty's Arms has obtained over the French at Quebeck, and for reducing that City to

Obedience of the Crown of Great Britain — Voted, that the same be observed at the same time by this Church, and that the Rev. Mr Caner be desired to preach on that Occasion.

Sunday, March 30. 1760. A Brief was read in the Church for a collection to be made the 3d of April towards the relief of the sufferers in the great Fire which happened in this Town on the 20th March, 1760.

Agreeable thereto there was collected on said 3d of April, being the annual Fast day appointed by the Government Nine hundred and twenty five pounds six shillings old Tenor towards the relief of said sufferers; which sum was paid into the hands of John Phillips Esq. Treasurer to the Committee appointed by the Government to distribute the same.

(A collection had been made Nov. 25, 1759, for the sufferers by another fire, at which were collected £529 12*s*. Old Tenor.)

April 1. 1771. Whereas the Hon Lieutenant General Shirley, formerly Governor of this Province, lately deceased, did for several years attend the public worship at King's Chapel, to which he was a warm friend and a very generous benefactor — For his more Honorable Interment and to testify their gratitude for his many useful and excellent services, the Proprietors of said Chapel have this day Voted, that John Erving Jun. Esq. have liberty to deposit the Corps of the said Lieut. Gen. Shirley, and any other of his family, or decendants, in the Tomb No 18 under said Chapel.

April 20. 1772. Voted that the Vestry be desired to form a plan for one or more Stoves in the Church, and report to this Congregation.

Aug. 13. The question being put whether the Ves-

try has power to regulate Toleing the bell for funerals, voted in the affirmative.

Voted, that that the first and second bell for Funerals be Toled in the usual manner, and but Eight minutes each time.

Voted that the manner of Toleing the third or passing bell be altered, and that she strikes only four times in a minute.

Dec. 1. Voted, that the Rev. Dr Caner and the Churchwardens wait on his Excellency the Governor, and return him thanks for procuring the King's donation for a Service of Plate and pulpit Furniture for the King's Chapel.

Voted, that as Salem Church has made application to this Church at Easter last for their old pulpit Furniture as soon as they shall receive their new, by the influence of Governor Hutchinson, Vote that the Minister and Wardens deliver to them the Old Furniture on their application for the same.

Voted, that three new Folio prayer Books be also given to Salem Church, who we understand is almost destitute of common prayer books, for their Reading Desk and Clerks Desk.

II.

KING'S CHAPEL LIBRARY.

[See page 55.]

1. A record of the meeting of the Proprietors, at which it was voted to deposit the library in the Boston Athenæum.

July 27. — At a special meeting of the proprietors held pursuant to the usual notification, at the Vestry immediately after morning service on Sunday, 27 July, 1823.

Revd. Dr Freeman opened the meeting by stating the object for which it was called, with suitable remarks; after a short discussion Col. May proposed the following which was unanimously adopted. viz.

Whereas the Books belonging to King's Chapel Library, were in the year 1807, by permission of the Proprietors deposited with the Theological library in the Vestry Room of First Church, in Chauncy Place; and whereas the Proprietors of the Theological Library, have at a regular meeting lately passed a vote, that in their opinion it is expedient and advisable for the preservation of the books and for the better accommodation of the Proprietors, that the said Theological Library be removed from First Church vestry, and placed in the Atheneum under charge of the proper officers of that institution.

Therefore — *Voted*. that the Proprietors of this Church do consent and agree that the said books belonging to King's Chapel library be removed carefully with the other books of the Theological library from the Vestry of First Church to the Atheneum, and deposited in the keeping of that establishment on the following conditions.

First. That a fair catalogue of all said books, be made out by the Librarian of the Atheneum, and lodged with the Wardens of this Church.

Second. That the Ministers of this Church and their Successors shall be entitled to the privileges of Life subscribers of the Boston Atheneum.

Third. That the Wardens of the Church, for the time being, shall have the right to visit semiannually the Atheneum, to witness the safe keeping and good order of the books.

Fourth. That the Proprietors of this Church shall have the right to withdraw and remove from the Atheneum at any time and without cost or expense all the Books which they hereby consent to deposit there whenever a majority of said proprietors, at a regular meeting, shall so determine.

EBEN. OLIVER. }
JOS. MAY. } *Wardens.*

2. The agreement between the wardens of King's Chapel and the Trustees of the Athenæum relating to the said deposite.

BOSTON, JULY 31, 1823.

It is hereby agreed by the standing Committee of the Trustees of the Atheneum to receive the deposite of the Library known by the name of the King's Chapel Library on the terms following — to wit.

First. That the Ministers of said Chapel shall be admitted to the Rooms of the Atheneum as Life subscribers while said library remains in the Atheneum.

Second. That the books of said Library shall be properly arranged in the Atheneum in the room appropriated to Theology, and an accurate Catalogue of the same shall be made out and preserved, it being always understood that the said library shall remain under the care of the officers of the Atheneum, shall be subject to all the rules of that Institution, and further that the Atheneum shall not be accountable for any

loss or injury that may happen to said books other than shall arise from manifest negligence, the same care being taken of these books as is taken of the Books of the Atheneum. For the Committee,

THEODORE LYMAN, JR.*

III.

ADDRESS OF THE CHURCH TO THE BISHOP OF LONDON, IN FAVOR OF GOVERNOR DUDLEY.

BOSTON, NEW ENGLD, FEB. 4, 1705-6.

May it please your Lordship,

The constant experience we have of your Lordships fatherly care over us encourageth us freely to address your Lordship, being sensible of your great regard and esteem for his excellency our Governor.

Therefore we are humbly bound to informe your Lordship that he has been very successfull in his government for the security of the country from the Indians to the observation of all Her majesties good subjects, the ennemie haveing been often defeated and the frontiers preserved more than in any former trouble.

That notwithstanding the taxes have been and are very burthensome to support and carry on the war

* This same agreement was subscribed by Ebenezer Oliver and Joseph May on the part and in behalf of the Proprietors of King's Chapel.

wee are engaged in against the French and Indians, who in conjunction have done us much mischiefe, yet, through the noted prudence and good conduct of his Excellencie the ennemie have not only been repulsed but are now constrained to abandon their own countries and places of retreate unto some hundreds of miles distance from these parts ; the administration of the Govern^{mt} and expense of the Revenue is and has been such as give a general satisfaction and make us easie and thankfull unto God, for her Majesties wisdome and good grace to us in appointing such an one over us, who by his long experience in government and knowledge of the country in particular renders him (as we humbly conceive) the most proper person to promote and maintaine the honour and interest of the Crowne, here every thing proceeding well except the gov^{rs} own salary which is by no means sufficient notwithstanding her Majesties repeated comands in the matter ;

That his constant attendance and care for the peace of the church and support and honor thereof is apparent to all men as well as his example of justice and vertue, upon all which account wee are humbly bold to informe your Lordship this his continuance in the government will be most acceptable to all her majesties good subjects, merchants and planters that have their dependance on the government of England as well as the Church here, and therefore humbly pray your Lordships favourable acceptance and representation of this our address as need be for Coll^{o} Dudley's continuance in the Govern^{mt} which wee are well assured will be to her Majesties honour, the peace and

satisfaction of this province, and most particularly of ourselves and the congregation of the Church of England under your Lordships care and patronage here.

We are, My Lord, with all submission,

Your Lordship's most Humble, most dutifull, and most Obedient Servants,

Gyles Dyer.	Samuel Myles.
Samuel Checkley.	Christopher Bridge.
Anthony Blunt.	Nicholas Roberts. }
John Devin.	John Nelson. }
Thomas Child.	*Church Wardens.*
John Eastwick.	John Endicott.
Cyprian Southack.	Edward Lyde.
John Redknap.	Easte Apthorpe.
Peter Hawksworth.	Samuel Baker.
John Oulton.	Savill Simpson.
Ra. Harrison.	Henry Franklyn.
Benjamin Mountfort.	

Wee have avoyded troubling your Lordship with a number of Names, these being the Cheife of the Church.

To the Right Revd Father in God Henry, Lord Bishop of London, and one of Her Majesties most Honble Privy Councille.

IV.

SOME PAPERS CONCERNING AMERICAN BISHOPS.

[See Page 81.]

1. LETTER TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At a meeting of the Vestry of her Majesties Chappell in Boston New Engd. Dec. 8th. 1713. —

To the Honble Society for the Propagation of the Gospel in Foreign Parts.

The representation and request of the Ministers and Church Wardens, and Vestry of the Church of England, in Boston.

We are informed by the Honble Genl Nicholson a most worthy member of yr Honble society, and a most generous benefactor to the Church in these parts, that yr honble Society have laid before her Majesty a particular scheme for Setling Bishops in these American parts, and as nothing can contribute more to the flourishing state of Religion among us, we have made our humble Address to her most Sacred Majesty upon that head, and would humbly entreat some of the members of yr Honble Society to be our remembrances to her Majesty on that behalf; and that Almighty God would bless and prosper all yr pious endeavors for the good of his Church, and bless you for those endeavors, is the hearty prayer of yr most obedient and most devoted humble servts.

J. Dudley, *Gov.*
Wm. Tailer, Esqr. *Lt. Gov.*
Samuel Myles, Henry Harris } *Ministers.*

Charles Hobby.	}	*Church Wardens.*
John Jekyll.		
J. Redknap.		Wentworth Paxton.
Tho: Bannister.		Cyprian Southack.
J. Bridges.		Jno. Nelson.
Jno. Valentine.		Jo: Hearnes.
Tho. Newton.		Go. Dyer.
John Oulton.		Geo. Turfrey.

2. ADDRESS TO THE QUEEN.

To the Queen's most Excellent Majesty. — The humble Address of the Ministers, Church Wardens, and Vestry of the Church of England in Boston, New England.

May it please y^r^ Majesty.

Your Royall goodness being extended to all, even the Remotest parts of y^r^ Majesties Dominions, we take this opportunity of expressing our humble tho' Imperfect Thanks to y^r^ Majesty for the many Blessings we have enjoyed in the Course of y^r^ Glorious Reign: Such was y^r^ Majestys care of us during the War, that our ease was in a measure Secured by the happy Reduction of the Important fortress of Port Royall under the Auspicious Conduct of General Nicholson, and now that Hon^ble^ and Advantagious Peace which y^r^ Majesty has concluded dose mightily Increase our Happiness, by delivering us from the violence of Barbarous Savages who continually infested our country, and acted unheard of Cruelties: To compleat our Felicity, we humbly Entreat of y^r^ Majesty to provide for our Spiritual concerns, and to Establish Bishops and Bishopricks within y^r^ Majestys Plantations in America.

Wee are informed by Gen^l^ Nicholson, whose Piety, Generosity and Zeal for the Church, we cannot suffi-

ciently commend, that the Hon^ble Society for Propagating the gospel in Foreign Parts; have laid before y^r Majesty the particular Manner of the Bishops Respective Settlements. Since nothing can tend more to make Religion Flourish amongst us, we promise ourselves that y^r Majesty will take this Affair into y^r Royal Consideration. And that it may please Almighty God to grant y^r Majesty a long and happy Reign over us, and Advance you to Immortal Glory hereafter is the constant and fervent Prayer of — Y^r Majestys most Loyall, most Dutifull and most obedient Subjects.

3. LETTER TO BISHOP ROBINSON.

May it please y^r Lordship.

The Episcopal Congregation at Boston in New England haveing been favoured with many repeated Instances of their late Diocesans love and kindness towards them, Humbly presume to lay before y^r Lordship the State and Circumstances of our Church, not doubting of an Equal Regard from y^r Lordships known Goodness, and Consummate Prudences, the Influences whereof we hope to Enjoy in these Remote Parts.

About Twenty years since, a handsome Chappell was built in this place, by the Subscriptions of Sir Edmund Andros, and other well disposed Gentlemen, particularly by the Benefactions of the Hon^ble Francis Nicholson Esqr (whose Eminent services to his Queen and countrey, and Affectionate Concern for the Church of England, will render his name ever precious amongst us, and famous to Posterity) and has since been adorn'd by the Bounty of the late Queen Mary of Glori-

ous Memory ; Our Ministers are supported in the same manner : One by the Voluntary Contributions of the People ; the other, by a Sallary of One hundred pounds per Annum paid out of the Privey Purse ; and entered in her Majestys Books : Our Congregation is very much increased, and consists of about Eight Hundred persons ; and the Chappell has lately been enlarged into twice its former dimentions : This Additional Building has put us to a very considerable Expense, and therefore we humbly entreat y^r^ Lordships good offices in our behalf, That the money from the privey purse may be Constantly and Regularly paid. Thus we shall be enabled to Finish the Work we have begun, and may reasonably expect to be in a flourishing Condition : We will not trespass any longer on y^r^ Lordships Time but beg leave to Subscribe Ourselves &c —

Boston, Dec. 8th, 1713.

Signed by the Governor and Lieut. Governor, Ministers, Wardens and Vestry.

To the Rt. Revd Father in God John Ld. Bishop of London.

V.

ADDRESS OF THE CHURCHES AT BOSTON, NEWBURY AND MARBLEHEAD TO GEORGE I. ON HIS ACCESSION. 1714.

To the King's most Excellent Majesty. — The humble Address of the Ministers, Vestry Gentlemen and others of your Majesty's Chappell in Boston in New England.

May it please your Majesty,

Wee your Majesty's most dutifull and loyall subjects in this place of the Church of England as

by law established, humbly approach your Majesty with the most sincere and hearty joy for your peacefull accession to the Crown, yours by superior right and merit; a blessing so great as mitigates our sorrows for the demise of your Royall predecessor of happy Memory, who was always to us a gratious and bountifull Sovereign.

It's our misfortune to be removed to so great a distance from your Majesty's Royall Person, whose comfortable influencys fall with directer Rays upon your more happy subjects in Great Britain. It behoves us therefore to be constant in our solicitations, as we doubt not to approve ourselves in our obedience, loyalty and zeal for your service. Though distance may make us late with our addresses, yet none of your Majesty's subjects shall appear more early and diligent with their Lives and Fortunes in defence of your sacred person and government.

Extend, therefore, most gratious Sovereigne, your princely care toward us, that whilst the hearts of those subjects, who more immediately share the blessings of your auspitious reign, overflow with joy, we may participate in your Royall Favours.

That your Majesty may long wear the Imperiall Crown of your great Ancestors, and the glorys of your reign increase with the number of your days, and every day accompanied with an affluence of all that can make a Monarch great and happy, is the hearty prayer of your Majesty's most dutyfull and most loyall subjects.

Signed by the Members of the Church at Boston, Newberry, and Marblehead.

VI.

ADDRESS TO GEORGE II. ON HIS ACCESSION.

To the King's most Excellent Majesty the Humble Address of the Ministers and Congregations of the Episcopall Churches in Boston in the Massachusetts Bay in New England —

May it please your Majesty.

We your Majesty's Dutifull and Loyall Subjects humbly beg leave to condole with your Majesty on the Death of your Royall Father our late Gracious Soveraign, a loss only to be repaired by your Majesty's happy and peaceable Accession to the throne of your Ancestors, to which you are entitled by your vertues as well as by your Birth, it being the united voice of all your Majesty's Loyall subjects that the Graces and Perfections which adorn your Royall Person reflect a greater Lustre upon the Crowne you wear than they receive from it, and the Gems in your Imperialle Diadem are not so resplendent as the shining accomplishments of our most Excellent Queen rendered still more Glorious by the beautifull Prospect of your Illustrious Offspring. We are indeed far removed from the centre of your Majesty's Government, nevertheless we doubt not but your propitious influences like the Rays of the Sun will be extended to the utmost bounds of your large Dominions. Your Majesty's most Gracious Declaration has already filled our hearts with extraordinary Joy, Wee are thereby encouraged to hope for your Majesty's Protection and especialle favour to the Episcopall Churches in New England being in

their infancy and strugling with many Difficulties, and tho' we are not so Capable of serving your Majesty as some of our fellow Subjects who are placed under your immediate Presence, yet in our inferiour Station We shall embrace all Opportunities of demonstrating our hearty Zeal and unfeigned affection for your Sacred Person and Government. We shall always esteem it our principall and most Comprehensive Duty to fear God and Honour the King our Rightfull and lawfull Soveraigne, King George the Second, and pray with the most fervent Devotion that God would be graciously pleased to grant your majesty a long and happy Reign over us, that he would crowne you and your Royall Consort with everlasting felicity and make you glad with the joy of his countenance and grant that there never may be wanting Princes of your August Family and of your faith who may transmitt the Blessings of your Majesty's Reign to After Ages. --

Signed by two hundred and nine names.

Written by Dr Cutler, rector of Christ's Church, Aug. 1727.

VII.

BISHOP GIBSON'S LICENSE TO REV. MR PRICE.

[See Page 90.]

EDMUNDUS permissione Divina LONDINENSIS Episcopus, Dilecto nobis in Christo Rogero Price Cler. Salutem et Gratiam. Ad peragendum Officium Ministrale in Provincia de Nova Anglia in America, in

Precibus communibus aliisque Ministeriis Ecclesiasticis ad Officium Ministri pertinentibus juxta Formam descriptam in Libro publicarum Precum Authoritate Parliamenti hujus inclyti Regni magnæ Brittanniæ in ea parte edit. et provis. et Canones et Constitutiones in ea parte legitime stabilitas et publicatas, et non aliter neque alio Modo : TIBI cujus Fidelitati. Morum Integritati, Literarum Scientiæ, Sanæ Doctrinæ et Diligentiæ plurimum confidimus (Subscriptis prius et Juratis per Te coram Nobis omnibus et singulis Articulis et Juramentis in hac parte de jure subscribendis et jurandis) LICENTIAM et Facultatem nostras concedimus et impartimus per Præsentes : ad nostrum bene placitum duntaxat duraturas. In cujus Rei Testimonium Sigilium nostrum (quo in hac parte utimur) Præsentibus apponi fecimus. Dat. apud Westmonast. quarto Die Mensis Martis, Anno Dui millesimo septingentesimo vicessimo nono. Nostræque Translationis Anno Sexto.

I do declare that I will conforme to the Liturgy of the Church of England as it is now by Law Established. ROG. PRICE.

(Seal.)

EDM. LONDON.

This declaration was made and subscribed before me by the said Roger Price to be lycensed to performe the Ministerial Office in Boston in New England in America this fourth Day of March in the Year of our Lord 1728-9, and in the sixth year of our Translation.

VIII.

INVENTORY OF CHURCH FURNITURE.

An Inventory of Vestments and Ornaments belonging to the Church Called King's Chappel in Boston in New England, taken by George Steuart and Mr George Stone, Church Wardens, and Mr George Craddock one of the Vestrymen of the said Church on the 19 April 1733 —

Six Surplices of fine Bagg Holland.

The Altarpiece, whereon is the Glory painted, the Ten Commandments, The Lords Prayer, The Creed, and some Texts of Scripture.

A Communion Cloath of the finest Crimson Genoa Damask.

An old Communion Cloath of silk Damask.

Five China Cushions, Given for the Communicants to kneel upon, without the rails of the Altar, by Captain James Sterling when he was Church Warden.

The pulpit Cloath, Desk Cloath, and three Cushions of fine Genoa Damask.

Two old Cushions of Silk Damask.

An old pulpit Cloath of ditto and a cushion lent the Church at Braintree.

Three Table Cloaths of fine Damask Linnen.

Seventeen Napkins of Ditto.

Two pieces of fine Diaper ten yards in a piece.

The stand for the Hour Glass of Brass, given by Thomas Gold and Mr William Weaver.

One Bible and fifteen Common Prayer books all old.

One New Bible and fourteen Common Prayer Books.

One large Common Prayer book given by Thomas Lechmere Esq.

Twelve Leather Buckettes given by the Gentlemen of the British Society.

A Clock given by the Same Gentlemen.

An Organ Given by Thomas Brattle Esq.

The King's Coat of arms.

The Arms of Sir Edmund Andros, Knight and Governour.

Of Francis Nicholson Esqr Lieutenant Governor.

Of Captain Hamilton of his Majesty's Ship.

Of Joseph Dudley Esqr Governor.

Of Samuel Shute Esqr Governor.

Of William Burnett do do.

Johnathan Belcher do do.

The Bell.

An inventory of the Silver Plate taken by the above persons, 19 April 1733.

Four large Flaggons.

Three Chalises and their covers.

One Bason.

One Receiver.

Two Servers.

IX.

LETTERS RELATING TO MR DAVENPORT'S SETTLEMENT AT TRINITY CHURCH.

[See page 100.]

1. Mr Commissary Price delivered a letter from the Revd Mr Davenport, and it being to vote whether the

letter should be recorded in our church books or no, and it passed in the affirmative, the letter is as follows —

Revd Sir — As I have determined to comply with the repeated desires of the Proprietors of Trinity Church in removing there, upon receiving an Equivalent for my present allowance, and our worthy Diocesan not forbidding it ; I therefore think it just and proper to acquaint you and your vestry herewith, that so what is best and most convenient may be done to supply the Lecturer's place, if it should be vacant.

I, am sir your most obedt humble Servant,

Addington Davenport.

Boston, May 9, 1739.

2. Voted, That the letter from the Revd Mr Addington Davenport to the Revd Mr Roger Price be recorded — Done as follows. viz —

Revd Sir — I have at length accepted the care of Trinity Church, you will not therefore expect any further assistance from me at the Chappel, and will be so good as to communicate this advice to the gentlemen of that Church as soon as conveniently may be.

I am, Revd Sir, your most obedt humble Servant,

Addington Davenport.

Boston, May 9, 1740.

3. Copy of a letter to the Bishop of London, from the Ministers, Wardens and Vestry of King's Chapel.

New Engd. Boston, May 24, 1740.

May it please your Lordship.

The Revd Mr Davenport hath at length resigned his place in the Kings Chappel for Trinity

Church. A copy of his letter whereof is here inclosed. Wherefore we humbly pray your Lordship to supply his place in the Chappel with such a person as your Lordship shall judge most suitable, by his learning and piety, to honnour the Church in the Capital town of New Engd, and that as soon as conveniently may be, because in case of sickness we have no assistance from any casual lecturer, in these parts. And as wee are informed that the Revd Mr Stephen Rowe for want of his health cannot continue in Carolina, wee begg leave to insinuate, that wee once heard him reading Divine Service, and preaching among us, well approved his talent therein, and shall be generally gratified in his removal to this place, for what wee then saw and have otherwise heard of him. Yet finally wee rest ourselves in your Lordships wisdom and goodness, properly and seasonably to supply us, and wait,

Your Lordships most Dutiful and Obedt Servants.

X.

ADDRESS TO BISHOP SHERLOCK.

At a Vestry meeting, March 2d, 1748. It was proposed that a letter of Address should be sent to our Diocesian, Doct. Thos Sherlock, Lord Bishop of London, upon his translation to the See of London, and upon a draught of a letter being presented, it was read and agreed to be Signed by the Minister, Church Wardens and Vestry — as follows.

Boston, Feb 29, 1748.

May it please your Lordship

To receive the Address and congratulation of the Minister, Wardens and Vestry of Kings Chapel, in Boston, upon your Lordships translation to the See of London.

Wee sincerely bless that good Providence of God who disposed his Majesty to appoint and your Lordship to accept a situation of so great importance to the Church; the Importance of which may reasonably employ your Lordships great ability.

Remote as wee are from the Episcopal Throne wee have yet the honour of being esteemed a part of your Lordships Diocese, in consequence of which we doubt not of shareing your paternal care and Benediction.

King's Chapel is the first Church erected in New Engd; it has laboured under a series of opposition, tho' now pretty well and firmly established; all the Churches in New Engd have taken their Rise from its Countenance and support, and particularly two other large Churches in this town of Boston.

Its priority in point of time and the difficulties which have attended it from that circumstance, have entitled it to singular honours and priviledges. An assistant was procured for it by Bishop Compton, now paid out of the civil List, and a small Library, by the same Interest.

The Rector of it had the honour to be appointed Commissary by our Late Worthy Diocesian and enjoyed other marks of his Favour. And as wee hope by our Dutifull Behaviour to merrit your Lordships Notice in like manner, so wee begg leave in all humility to expect it, and in particular your Lordships Episco-

pal Benediction most highly valued by your Lordships most dutifull and most obedt Servants.

To the Right Revd Father in God Thos Lord Bishop of London.

XI.

LETTER TO BISHOP PROVOST, AND HIS ANSWER.

[See Page 140.]

At a meeting of the proprietors of King's Chapel held at the vestry room, Sunday, 29 July 1787.

The following letter to the Rev. Bishop Provost being reported by the Rev. Mr Freeman, was read and approved, whereupon, Voted that the said letter be signed by the Wardens, and sent to the Rev. Bishop Provost, with a copy of the Liturgy.

BOSTON, 29 JULY, 1787.

To the Right Rev. Bishop Provost.

RIGHT REV. SIR, — We the Wardens and Vestry of the Chapel church in Boston take the liberty, in the name and by the special direction and unanimous vote of the church, to address you on a subject very interesting to us. Above four years ago we made choice of the Rev. Mr Freeman for our Minister, and we are so well satisfied with his services that we hope to continue him with us so long as shall be agreeable to him. This gentleman has made several attempts to procure ordination, but he has not yet been so happy as to obtain it, for a declaration is required of him, which we know he cannot in conscience subscribe, and which we do not wish him to make. By our desire he has written

to you on the subject, requesting that a relaxation may be made in the articles of subscription. You have been pleased to refer him to the general Convention. It appears from your last letter to him that that body will not probably sit very soon. From our attachment to the Episcopal Church, and from our desire to promote its interest, we should be disposed to wait the determination of the Convention, could we be assured that it would probably meet our ideas. We therefore request that you would have the goodness to give us your opinion upon the subject. We have long been deprived of the benefit of the ordinances of religion, and we feel the inconvenience, but we would consent to forego the advantages of them untill the meeting of the Convention, if you could encourage us with any hope that the American church will acknowledge us as brethren, and agree to the ordination of our Minister, upon terms to which we can submit. We flatter ourselves that to a gentleman of your well known liberality we shall not appear presumptuous when we say that those terms which are agreeable to us are reasonable, for it is our fullest determination sacredly to adhere to what we conceive to be the doctrines of Scripture, at the same time that we endeavour to promote the honour and welfare of the Episcopal Church. From information which we have received, we have reason to fear that our church has been misrepresented by our enemies to the Episcopal Clergy of the Southern states. It has been suggested, we are told, that we are already dissatisfied with the new liturgy which we have adopted, that we do not wish that our Minister should obtain ordination, but are anxious to return to the book of common prayer of the church of England.

We assure you with the utmost sincerity that there is no ground for these insinuations. We are extremely desirous to procure ordination for Mr Freeman; but while we make use of all proper and decent methods to obtain it, we are religiously resolved to persevere in adhering to the spirit of a form of prayer which we are convinced is rational and scriptural.

By the terms of the ordination which Mr Montague, Minister of Christ's church in this town, has received of the Right Rev. Bishop White, we find he has only subscribed a declaration of faith in the holy scriptures, and a solemn engagement to conform to the doctrines and worship of the Protestant Episcopal church in the state of Massachusetts; in this state no doctrines or form of worship are yet established. Has not our Church therefore as good a claim to style itself the Protestant Episcopal Church of Massachusetts as any other? We beg leave humbly to enquire, whether it is not in your power to ordain Mr Freeman on the same conditions as Mr Montague? We are willing that he should make the same subscription, provided that he might be allowed to declare that he conceives his own church to be one of the Protestant Episcopal churches of the state of Massachusetts, and might be allowed to use the Liturgy of this church, a copy of which we do ourselves the honour to present you. With anxiety we shall wait for an answer to this letter, and for your opinion upon the matters contained in it.

We have the honour to be with the most profound respect, Right Rev. Sir, your most obedient and most devoted Servants,

THOMAS BULFINCH.
SHRIMPTON HUTCHINSON.

BISHOP'S PROVOST'S ANSWER.

NEW YORK, 13 AUG. 1787.

GENTLEMEN, since I was honoured with the receipt of your letter, I have collected the sentiments of the Council of advice, appointed by a late convention of the Protestant Episcopal church in this state, consisting of the Rev. Messrs Beach, Moore and Bloomer, the Hon. John Jay, Hon. James Duane and James Alsop, Esqrs, and find them to be unanimously of opinion that it would be improper for me to enter into a discussion of the business of your letter, as they think a subject of so much importance to the church at large ought to be reserved entirely for the consideration of the general Convention. It is in compliance with their advice that I now refer you to the first meeting of that Assembly.

Be pleased, gentlemen, to accept my thanks for the copy of your Liturgy, and believe me to be with great respect your most obedt and very humble servant,

SAMUEL PROVOST,
Bp. of the Prot. Ep. Ch. New York.

XII.

PROTEST AGAINST MR FREEMAN'S ORDINATION, AND THE ANSWER OF THE WARDENS THERETO.

[See Page 142.]

PROTEST, delivered to the Church wardens by Messrs Deblois, Ivers, and Williams, with a request that the same may be recorded in the Church books.

BOSTON, Nov. 16, 1787.

Whereas certain persons calling themselves proprie-

tors of the Stone Chapel in Boston have of late declared that the pews of a number of the original proprietors are forfeit, on account of their absence, and have sold said pews to persons who never were of the Episcopal church, and who hold sentiments diametrically opposite to said church; and said new proprietors have introduced a Liturgy, different from any now used in the Episcopal churches in the United States, and articles of faith which in our opinion are unscriptural and heretical; and have thereby deprived many of the proprietors of said house of their property and the privilege of worshipping God therein according to the dictates of their consciences; and whereas we are informed by a Committee from said proprietors, that they intend next Lord's day, to take upon themselves to authorize Mr James Freeman to administer the sacraments of baptism and the Lord's Supper in said Church, and to receive him as a regular ordained Minister, which step in our opinion is unprecedented, irregular and contrary to apostolic and primitive usage, and to the common sentiments of almost every sect and denomination of Christians, a step which may be attended with fatal consequences to the interests of religion in general and that of the Episcopal church in particular. We therefore the subscribers in behalf of ourselves and other original proprietors of this church, who have authorized us to act for them, do hereby enter our most solemn and serious protest and dissent against all such proceedings, and particularly against the settlement and pretended ordination of the said James Freeman, declaring our utter abhorrence of measures so contrary to the doctrine, discipline and worship of an Episcopal church

and which will include in them a total alienation of the property of said house from the use intended by the original donors or founders.

James Ivers, for himself and Jas. Trecothick, Esqr. Gilbert Deblois, for himself, Lewis Deblois, and Henry Leddell. James Lloyd, for Wm. Vassall, Esqr. Henry Smith for Henry Lloyd. James Apthorp. Charles Williams. Theodore Dehon. John Box. John Haskins. Lydia Box. Matthew Nazro. Ambrose Vincent. Grizzell Apthorp. Dorothy Forbes.

ANSWER TO THE PROTEST, BY THE WARDENS.

The Wardens of the Chapel being two of the undoubted proprietors of it, think themselves called upon to vindicate the conduct of that church respecting the ordination of the Rev. Mr Freeman on the last Lord's day. They would have been happy if some of the former proprietors had not thus obliged them to appear in public; but the foregoing protest being of such a nature as to mislead the public at large, obliges them to display the impropriety of it. At the same time from the respect due to some persons whose names appear in the protest, they are very unwilling to hurt their feelings, which must necessarily be done in the following remarks.

Before they enter on the merits of the cause, it will not be amiss to go over the names and circumstances of the Protestors, and leave the world to judge of the expediency or propriety of their acting in this matter at all. — Previous to their dissent a Committee from their body called on the senior warden desiring information respecting the ordination. This desire being made known to the vestry, they empowered a

committee to wait upon them and to furnish them with a copy of the votes relative to the business; among which votes there was one expressly forbidding any votes by proxy. Notwithstanding this, five proxies have appeared in behalf of those whose local situation and circumstances do not at present admit of their voting. The dissentient committee were at the same time informed that if any objections lay against our procedure a meeting should be called, and they heard upon the subject before the time fixed for the ordination. No such meeting was desired, and the ordination accordingly took place. On Saturday evening previous to the ordination, another Committee called on the Wardens and presented the protest, which was on the next day after service laid before the church and congregation, and dismissed by an unanimous vote for reasons which will be given. Now let us see who the Protestors are, and what right they had to make this protest, and how far their right extended.

The protestors consist of 17 in number, five of whom we conceive had no right to protest at all, for although the agents who appear for them may be their lawful attorneys in secular matters, yet we do not believe it probable that they can be competent judges of their opinions on matters of faith; and there is quite as much reason to think that some of them at least would unite with us in opinion, as that others would unite with the Dissentients. For instance how does Mr Ivers or Dr Lloyd know that Mr Trecothick and Mr Vassal would not join in the ordination? As however it is very improbable that Mr Trecothick, who is settled in business in London, and has a family and connexions there, will ever come to this country, ex-

cept on a visit, this vote can hardly be reckoned. The same may be said of Mr Henry Lloyd, whose departure we most sincerely lament; Mr L. Deblois and Mr Leddell. Where then could be the necessity of applying to these gentlemen for their opinion? Or must a church in this country be deprived of the benefit of the holy ordinances lest the mode of administering them should not be agreeable to some of its brethren at a distance? However, to gratify our dissentient brethren, we will admit the votes of these five. The next person we shall mention is Mr James Apthorp of Braintree, a gentleman who left this town several years ago, and joined himself to the church at Braintree, and who although he was upon the spot when Mr Freeman was chosen Minister of the Chapel, and had heard of the amendments making in the Liturgy, yet never appeared to disapprove of them; and yet he and all the other proprietors were desired in public prints to appear, and show cause if any, why the church should not proceed to the business which they have since transacted. With how much propriety therefore he appears in the above protest, the candid will judge. — The next three persons we mention are Mrs Forbes, Mr Dehon and Mr Nazro, neither of whom have worshipped at the Chapel since 1775, altho' they are worthy proprietors; but have continued to worship at Trinity Church previous to any alteration in our service. — We have now mentioned eight persons out of the seventeen of whose right to interfere we leave to the decision of the public. Of the remainder we might except against Mrs Box as an elderly lady who has been unable to attend public worship for several years past; and to Mr Haskins and Mr Williams as

having voted for many of the alterations. As we do not recollect whether Mr Ives and Mr Box voted for the alterations, we shall not include them in that number. — With respect to Madam Apthorp and Mr Vincent, they have frequently worshipped with us since the alterations were made, and therefore cannot be presumed to object on that account, but only on account of the mode of ordination.

The last person to be mentioned is Mr Gilbert Deblois, a gentleman, who, having so lately returned among us, we fear has not had time to pay sufficient attention to the alterations, but who, we hope when he has done it will make us happy in returning with his family to our Christian communion. Now let us see how many of the old proprietors, those we mean who were such before the war, are still remaining with us. Of these, as it appears by the Church books, there are *twenty-four*; who without mentioning any other persons, being a large majority, are fully justified in taking upon them the conduct and management of the church. But beside these there are *twenty* other persons who having joined themselves to the church by purchasing pews and becoming proprietors, have an undoubted right to give their assent and vote in Church transactions. We might go on, and reckon a great number of other respectable persons, who by occupying pews and statedly paying their dues, have likewise a right of voting. And of these Old and New proprietors and Occupiers not one dissenting voice was heard respecting the ordination.

We will now enter upon the merits of the protest itself. The protest begins thus, "Whereas certain persons calling themselves a majority of the proprie-

tors of the Stone Chapel," did &c. — We acknowledge this to be true ; and whereas this majority consisted of at least *five if not six to one* of the proprietors, no man in his senses will assert that they had not a just right so to do. But what have they done ? "They have declared that the pews of a number of the original proprietors are forfeit on account of their absence." But the Protestors do not say that these forfeitures are just, by the very tenor of the deeds ; nor do they say that there is a standing vote of this Church, that if any of said proprietors either by themselves, or their special attorney apply within a certain time, they shall be reimbursed the expenses of their pews, after deducting the arrears due upon them ; — nor have they given the reason for this step, which was to defray the necessary expenses of repairs of damages incurred during the war, and the time in which the Church lay unimproved, and to finish the building. They further say that those pews "have been sold to persons who never were of the Episcopal Church." This is a very extraordinary remark. We would wish to know if in the Episcopal Church or elsewhere, any person, whose life and conversation was blameless, was ever prevented from joining any particular society, or becoming the proprietor of a pew, provided there was room for him and he able to make good his purchase. We have always believed that the Episcopal church displayed a liberality in this respect which was truly commendable. And when a person has once become a purchaser, we wish to know by what authority he can be prohibited from giving his vote in any case whatever, and whether such a proprietor's vote is not as valid as even the first and most respectable of its Founders ?

We are not able to find any record of this church from its foundation which prohibits the sale of pews to persons of any persuasion whatever; and the old proprietors of the Church we doubt not are so far from disapproving of the sale of pews to the late purchasers, that it would make them happy to dispose of as many more to persons of equal merit. We would ask these Protestors if they do not wish from their hearts that the Episcopal church in general might grow? and how is it to grow, if not by additions from other churches? But look at the other Episcopal Churches in this town; of whom do the far greater part of them consist, but of those who were educated in another persuasion? and are they allowed to have no vote at all? But this matter is too futile for serious discussion.

The Protestors next say that "these new proprietors have introduced a Liturgy different from any now used in the United States." This assertion is on many accounts very extraordinary. Before any alteration was made in the Liturgy, was it not considered at a meeting of the Members whether any alterations in the service were necessary? was it not voted in the affirmative by Messrs Haskins and Williams? was not a committee then appointed to inquire what alterations were necessary? Did not that Committee consist of persons, who have always been of the Church? How then can it be said to have been done by the new proprietors? This is a subterfuge too little to be offered to the public in a matter of such importance. Further, was there not an unanimous vote at the first meeting of the Committee before any business was acted upon, that it was still the opinion of the Committee that some

alterations were necessary? We pledge our word to the public for the truth of the affirmative of these queries; and also that Messrs Haskins and Williams voted personally for many of these alterations tho' not all. And now because the business has not terminated exactly to their minds, they appear thus openly against the Church. However, as we greatly respect these gentlemen as worthy, conscientious men, we will not wound their feelings by saying more on this part of our subject.

We come now to the last article to be taken notice of, which is that "we have introduced articles of faith which in their opinion are unscriptural and heretical, and have thereby deprived many of the proprietors of their property in the house, and the privilege of worshipping God therein according to the dictates of their consciences." As to depriving them of their property, the church never had a thought of doing it. We shall be very happy in having them join with us in religious worship; but if they cannot do this, they may still retain or doubtless dispose of their property in the Church to great advantage. As to the introduction of any articles of faith, the charge is totally without foundation. We have no articles of faith but the Apostles' creed. It is true some parts of that are *omitted*, and for these omissions all the members of the Committee voted, Mr Haskins and Mr Williams not excepted. That the world however may know what those tenets and articles are which are so unscriptural, we hereby declare, that we worship and adore one only living and true God, the parent of mankind, the bountiful Giver of all Good; that we offer our adorations to him in the name of his dearly beloved Son,

the Redeemer of mankind; and that we expect and hope for pardon and acceptance and eternal happiness only thro' the mercies of God in Jesus Christ. And if this is the doctrine which they call heresy, we profess thus to worship the God of our fathers.

XIII.

ORDINATION OF THE REV. JAMES FREEMAN.

On Sunday, 18th November, 1787, after the Rev. Mr Freeman had finished the reading of Evening prayer, the Wardens joined him in the reading desk, when the Senior Warden (Thomas Bulfinch, M. D.) made a short but pertinent address to the vestrymen, proprietors and congregation, on the importance of the service in which they were now engaging.

"Brethren of the Vestry, proprietors and congregation who statedly worship in this Church! At your last meeting at this place you appointed this day for the ordination of the Rev. Mr Freeman; you then determined it by a vote which I shall now read, to be signed by the wardens on your behalf. But as this mode of procedure may appear new and unprecedented to some of this Audience, it may not be amiss to assign a reason for adopting it.

"It is now upwards of four years, since you made choice of the Rev. Mr Freeman for your Minister, since which time you have been anxious for his ordination, that he might be empowered to administer the

ordinances of the Gospel — and although you have repeatedly sought for this power, yet you have not been able to obtain it. Some hopes have been conceived from the American Bishops, the Right Rev. Dr Seabury, and since from the Rt Rev. Dr Provost, but that prospect being still distant, you have adopted the present mode, rather than be longer deprived of those ordinances. As the business before us is of a serious and important nature, it becomes us to begin it with a solemn address to the great Parent of mankind."

The first ordaining prayer was then read by the Rev. Mr Freeman. The Senior Warden then read the ordaining vote, Viz. "We the Wardens, vestry, proprietors and congregation of King's Chapel, or first Episcopal church in Boston, do, by virtue of the third article in the declaration of rights, hereby solemnly elect, ordain, constitute and appoint the Rev. James Freeman of said Boston to be our Rector, Minister, Public Teacher, Priest, Pastor and teaching Elder, to preach the word of God, and to dispense lessons and instructions in piety, religion, and morality; and to minister the holy sacraments in the congregation; and to do, perform and discharge all the other duties and offices, which of right belong to any other Rector, minister, public teacher, Pastor, teaching elder, or Priest in orders.

"And it is hereby understood and intended, that the authority and rights hereby given to the said James Freeman, to be our Rector, Minister, public Teacher, Priest, teaching Elder and Pastor, are to remain in full force so long as he shall continue to preach the word of God, and dispense instructions in piety, religion and morality, conformably to our opinions and sentiments of

the holy scriptures, and no longer: and that our judgement of his not thus conforming to our religious sentiments and opinions, shall be ascertained by the votes of three fourths of the wardens and vestry, and of three fourths of the proprietors usually worshipping in said church, separately and individually taken."

"Brethren! if this vote be agreeable to your minds, if you readily and cheerfully adopt it, if you mean to convey all the powers expressed in it — please to signify it." — In token of their unanimous approbation, the proprietors lifted up their right hands.

"If it is your desire that the said vote be now signed by the wardens in your behalf, please to signify it." — The Proprietors, as before, unanimously lifted up their right hands. —— The Senior Warden then addressing Mr Freeman, said—"Revd Sir, it appears by the vote in favour of your ordination that you are lawfully chosen — it is expected that you now declare your acceptance of the choice." — Mr Freeman then read and presented to the Senior Warden the following subscribed by him. Viz — "To the Wardens, Vestry, proprietors and congregation of the Chapel or first Episcopal church in Boston. Brethren, with cheerfulness and gratitude I accept your election and ordination which I believe to be valid and Apostolick. And I pray God to enable me to preach the word, and to administer the ordinances of religion in such a manner as that I may promote his glory, the honour of the Redeemer and your spiritual edification.

JAMES FREEMAN."

The Senior Warden then delivered to Mr Freeman a copy of the ordaining vote signed by the Wardens, and laying his hand on Mr Freeman, said, "I do then

as Senior Warden of this church, by virtue of the authority delegated to me, in the presence of Almighty God, and before these witnesses, declare you, the Rev. James Freeman, to be the Rector, Minister, Priest, Pastor, public Teacher, and teaching Elder of this Episcopal church ; — in testimony whereof I deliver you this book (delivering him a Bible) containing the holy oracles of Almighty God, enjoining a due observance of all the precepts contained therein, particularly those which respect the duty and office of a Minister of Jesus Christ. — And the Lord bless you and keep you, the Lord lift up the light of his countenance upon you, and give you peace now and forevermore." The whole Assembly as one man, spontaneously and emphatically pronounced AMEN.

The Rev Mr Freeman then read the second ordaining prayer, and after an Anthem was sung by the choir, preached on the duties and offices of a Christian Minister. Another Anthem then closed the Evening service.

XIV.

DR BELKNAP'S REMARKS ON MR FREEMAN'S ORDINATION.

[See page 142.]

For the Centinel.

A ROWLAND FOR YOUR OLIVER. *

ON Sunday the 18th inst. was exhibited at the house formerly called the King's Chapel, an instance of the public exercise of a long dormant right, which every

* In answer to a scurrilous piece in a preceding paper.

Society civil and religious has to elect and *Ordain* their own officers. It is to be observed that application had been made to one or more of the *lawned* successors of the humble apostles, for ordination in the Episcopal mode, but it was withheld on account of the unpliable integrity of the Candidate, in scrupling subscription to articles of faith of human composure. And though the Bible, the work of Prophets, Evangelists, and Apostles, was acknowledged as the standard of faith, yet this acknowledgment was insufficient! When priestly usurpation is carried to a certain pitch, the people (thank Heaven) can, and will find out their own rights, and know how to exercise them. Invested with this right by the God of nature, secured in the exercise of it by the civil constitution, and encouraged by all the consistent friends of order and liberty; the independent congregation by their representatives publickly invested with the ministerial office a sensible, honest man, who publickly accepted the Bible as the only standard of his faith, and directory of his preaching and ministrations. Thus without any mysterious unintelligible ceremonies; without any assumption of apostolick powers; without any pretended superiority of office; without any affected communication of sacerdotal effluviæ, was a servant of Jesus Christ introduced into his office in a style, simple, decent, primitive and constitutional. Then was cut the aspiring comb of prelatic pride,—then was undermined the pompous fabrick of hierarchical usurpation;—then was pricked the puffed bladder of uninterrupted succession; while the eye of liberty sparkled with joy, and the modest face of primitive, simple, unadulterated Christianity brightened with the conscious smile of a decent, manly, substantial triumph.

XV.

CLERICAL EXCOMMUNICATION OF MR FREEMAN.

[See page 142.]

From the Centinel of Jan. 28. 1788.

EXCOMMUNICATION.

Mr Russel. By publishing the following Protest, or Excommunication in the Centinel, you will oblige y^r^ humble servant, James Freeman,

Minister of the Stone Chapel, Boston.

Whereas a certain congregation in Boston calling themselves the first *Episcopal* Church in that town, have in an irregular unconstitutional manner, introduced a Liturgy essentially differing from any used in the Episcopal churches in this commonwealth, and in the United States, not to mention the Protestant Episcopal church in general, and have also assumed to themselves a power unprecedented in said Church, of separating to the work of the ministry Mr James Freeman, who has for some time past been their Reader; and of themselves have authorized or pretendedly authorized him to administer the Sacraments of Baptism and the Lord's Supper; and at the same time most inconsistently and absurdly take to themselves the name and style of an Episcopal Church: — We the Ministers of the Protestant Episcopal church whose names are underwritten, do hereby declare the proceedings of said congregation usually meeting in the Stone Chapel in Boston, to be irregular, unconstitutional, diametrically opposite to every principle

adopted in any Episcopal Church, subversive of all order and regularity, and pregnant with consequences fatal to the interests of religion. And we do hereby, and in this public manner protest against the aforesaid proceedings, to the end that all those of our communion, wherever dispersed, may be cautioned against receiving said Reader or Preacher, Mr James Freeman as a clergyman of our church, or holding any communion with him as such; and may be induced to look on his congregation in the light in which it ought to be looked on by all true Episcopalians.

Edward Bass, of St Paul's Ch. Newburyport.
Samuel Parker, Trinity Ch. Boston.
William Montague, Christ Ch. Boston.
John C. Ogden. Queen's Chapel. Portsmouth N. H.

Dec. 1787.

XVI.

SOME NOTICES OF THE REV. SAMUEL CARY.

[See Page 145.]

The Rev. Samuel Cary was the son of the Rev. Thomas Cary of Newburyport, in which place he was born, Nov. 24, 1785. He was graduated at Harvard University in 1804. He studied divinity at Cambridge for three years, and was invited to preach on probation at King's Chapel in Nov. 1808. He was ordained, Jan. 1, 1809. He was married in 1811, and died Oct. 22. 1815.

His publications are, 1. A Discourse before the Merrimack Humane Society; 1806. 2. A Discourse at his own Ordination. 3. A Discourse delivered on the Day of the National Fast; Sept. 9. 1813. 4. A Sermon before the Ancient and Honorable Artillery Company; June 6. 1814. 5. A Discourse on the Ignorance of the true Meaning of the Scriptures, and the Causes of it; 1814. 6. Sermon on the Death of Madam Susan Bulfinch; Feb. 26. 1815. 7. Review of English's "Grounds of Christianity Examined;" 1813.

The intelligence of Mr Cary's death called forth warm and heartfelt tributes of respect and love from his friends. A Sermon on the occasion by the Rev. Dr Freeman, and a part of a sermon by the Rev. Henry Colman, in which his virtues and talents were feelingly portrayed, were printed, though not published. His congregation ordered a monument to be erected over his remains, and an epitaph in Latin to be inscribed on it, which was from the pen of his classmate, Professor Andrews Norton.

An account of Mr Cary was also published in England, in the Monthly Repository for December, 1815, consisting principally of an extract from a Funeral Discourse delivered the Sunday after his decease, at the Essex Street Chapel, by the Rev. Thomas Belsham. As this extract contains an interesting narrative of the circumstances attending his death, I will here copy the larger portion of it, without apology.

"Dr Freeman, after twenty years' active service in the church, finding his health beginning to decline, requested and obtained from his numerous and flourishing congregation the assistance of a colleague. That colleague was the Reverend Samuel Cary, a young

man of distinguished ability, and piety, who on the first of January, 1809, was ordained co-pastor with the Reverend Dr Freeman. The talents and the virtues of this excellent young man are spoken of in the highest terms by all who had the happiness of his acquaintance, and especially by those who enjoyed the great privilege of attending upon his ministry.

"The greatest advantages were naturally anticipated from this auspicious connexion. The venerable pastor of the society whose precarious health led him to apprehend that his own labours might be speedily terminated, or at least frequently interrupted, was delighted with the prospect of leaving the people of his charge, the objects of his affectionate solicitude, and particularly the rising generation, in whose welfare and improvement he felt a peculiar interest, under the care of one who would follow his steps, and perfect the work of instruction and edification which he had so happily begun. The members of the society also rejoiced that they had found a minister who inherited so large a portion of the spirit of their admired and beloved pastor; and one who would be so well qualified, with divine assistance, to support and to carry on the great cause of truth and goodness, when his venerable colleague should in the course of nature be dismissed from his labours, or by declining health and the infirmities of advancing years be under the necessity of retiring from his official duties. 'With such an affectionate people' (saith this exemplary minister of Christ, in a charge delivered upon the solemn occasion of Mr Cary's settlement as a co-pastor with him) 'my brother has reason to hope that his life will be happy. And you, my friends, on your

part have cause for pleasing expectation. The youth and health of your new pastor promise you many years of usefulness and love. And long after I am laid in the grave, the light of his instructions will shed a kindly influence upon your children.'

"Alas! how little can we see what lies before us. For what is human life? It is even a vapour, which appears for a little time, and then vanishes away.

"How much nearer to the truth, much nearer indeed than any one at the time could have suspected, were those sadly prophetic words which occurred a few sentences before in the same discourse, and upon the same occasion. 'You are still young: but *death will soon overtake you.* This solemn truth furnishes you with a strong motive to diligence. The world abounds with comforts and even pleasures. It is a world every part of which displays the goodness of God. But the present scene is not permanent. All its joys are passing rapidly away, and you look for something more substantial.'*

"These prophetic words have been but too literally and exactly fulfilled. After a connexion of six years, the result of which was the increasing attachment of his reverend colleague, of his numerous congregation, and of all who had the honour and the happiness of his acquaintance, Mr Cary was arrested in the midst of his days, and in the prime of his usefulness, by the hand of death. 'His purposes were broken off, even the thoughts of his heart.' His sun is gone down while it was yet day. All his schemes of usefulness, all his flattering hopes of glorifying God and Christ,

* Dr Freeman's Sermons, pp. 294-5.

and of contributing to the diffusion of truth and virtue and genuine evangelical piety in the world are cut off in the bud. And his family, his colleague, his congregation, his friends, and the public, are left to deplore their irreparable loss, and to adore the unfathomable mysteries of Divine Providence which baffle all human sagacity, and whose ways are past finding out.

"Endued with a vigour of constitution which promised length of days, and which perhaps occasioned the neglect of prudent caution, he was seized in March last with an accidental cold, which not exciting immediate alarm, was not treated with sufficient attention, and which of consequence went on increasing in violence, and gradually sapping his excellent constitution, till in the month of July he found himself incapable of continuing his public services, and retired for a few weeks to what was conceived to be a more salubrious climate. He returned somewhat relieved, but without any radical improvement. Some of his friends then suggested, and he was himself inclined to hope, that a voyage across the Atlantic might be of service to his health; and that a winter spent in the mild climate of England might perfect his recovery. He accordingly left Boston in the month of September. His passage was remarkably expeditious. But the weather being uncommonly wet was unfavorable to an invalid. About three weeks ago, he landed at Liverpool, and proceeded to Yorkshire, where he passed a few days in the house of a friend. But finding himself a little revived he was anxious to continue his progress towards the south: being desirous after passing a few weeks near the metropolis to spend the winter in the West of England. He travelled slowly, and by short

stages, as he was able to bear it (accompanied by Mrs Cary, whose tender solicitude for his health and comfort animated her to endure the fatigues of a long voyage, and of a residence in a land of strangers, together with another friend.) Being refreshed by gentle exercise and change of air, he pleased himself with the hope that upon some early day, perhaps at this very hour, he should be able to assist in divine worship in the Chapel which Mr Lindsey had founded, in which that great and good man had statedly officiated, and where the doctrine which he himself regarded as of the first importance, that of the sole unrivalled majesty and worship of the one God and Father of all, was still publicly taught. But this favour was denied. Last Lord's Day (October 22,) he was at Cambridge, in better spirits than usual; and expressed his delight in the transient view which he enjoyed of the venerable and majestic buildings of that ancient seat of learning. In the evening he pursued his journey, but a mile before he came to Royston, he was seized with a difficulty of breathing, and an acute pain across the chest. With much difficulty he was taken forward to the end of the stage: and notwithstanding all the assistance which could be given, and the humane attention which he experienced not only from the few friends who accompanied him but from the strangers who surrounded him, Mr Cary expired within two hours after his arrival.

"Almost with his latest breath he expressed a wish that his remains might be taken to London, and that his funeral service might be performed by the officiating minister of Essex-Street Chapel; to whom he had brought a letter of introduction, and with whom he

had expressed a desire to become acquainted, and who on his part would have been truly gratified had an interview, however short, been permitted with a character so interesting. All that Divine Providence in fact allowed was, that he should fulfil the dying request of his unknown friend by officiating at his funeral. Such was the will of Him who doth all things well. And may his will be done, and ever be cheerfully acquiesced in by all his reasonable creatures. Nor, after all, was the disappointment of great account. Pass but a few fleeting years, and the virtuous of all countries and of all ages, will meet, to part no more."

XVII.

INSCRIPTIONS ON THE THREE MONUMENTS IN KING'S CHAPEL.

1. THE SHIRLEY TABLET.

M. S.
FRANCISCÆ SHIRLEY,
Quam Virginem
Omnium Admirationi commendavit
Eximius Formæ Nitor,
Familiarium vero etiam Amori
Gratior veniens in pulchro Corpore virtus:

Quam Nuptam
Fides intemerata, Amor sincerus,
Rerum Domesticarum prudens Administratio,
Indoles suavissima,
In tantum Marito devinxerunt,
Ut Cor ejus in illa tutissime confiderit:

Quam Matrem
Nulla prius habuit Cura
Quam ut Liberorum Animos præstantissimis moribus imbueret,
Quod et strenue laboravit et feliciter:

Quam Demum,
In omni Vitæ statu et Conditione,
Summa Ingenii Elegantia
Quicquid Decorum atque Honestum diligenter excolentis
Quicquid Vanum contra et Leve serio aversantis
Morum Simplicitas candida
Pietas infucata
In Egeno Liberalitas, in omnes Benevolentia,
Dolorum Tolerantia, Voluptatum Temperantia,
Omnis denique et omnimoda Virtus
Ut amabilem fecerunt omnibus
Ita Amorem ipsum et Delicias hujus Provinciæ Vivam,
Desiderium triste et insolabile reddiderunt mortuam.

Maritum habuit GULIELMUM SHIRLEY hujus Provinciæ
Præfectum,
Quem Filiis quatuor, Filiabus quinque beavit.
E Stirpe Generosa Nata est Londini MDCXCII,
Denata Dorcestriæ Massachusettensium prid: Kal. Sept.
MDCCXLVI,
In communi hujus Oppidi Cæmeterio conditæ ipsius Exuviæ
Felicem ad meliorem vitam Reditum expectant.

JUXTA hanc Præstantissimam Matrem positum est
Quicquid Mortale fuit Filiæ Natu secundæ FRANCISCÆ
BOLLAN,
GULIELMI BOLLAN Armigeri
In Curia Vice Admiralitatis apud Massachusettenses
Regii Advocati,
Nuper Uxoris,

Quam Virtūs et Forma excellens,
Prudentia et Ingenium excultum,
Pietas et Mores suavissimi,
Dilectissimam omnibus, dum in vivis fuit finxerunt.
Spatiolo Vitæ, (heu brevi) percurso,
Annum quippe vix quartum supra vicessimum attigit,
Primo in Partu diem obiit supremum XII Kal. Martias
MDCCXLIV
Marito, Parentibus, Amicis,
Ingens sui Desiderium relinquens.

I. THE APTHORP TABLET.

M. S.
CAROLI APTHORP,
QUI
PATERFAMILIAS PRUDENS ET LIBERALIS,
MERCATOR INTEGERRIMUS,
INSIGNI PROBITATE CIVIS,
INTER HUJUS ÆDIS INSTAURATORES
PRECIPUE MUNIFICUS,
SINCERA FIDE ET LARGA CARITATE
CHRISTIANUS,
OBIIT SEXAGENARIUS
XI. NOVEMBR. MDCCLVIII,
REPENTINA
ET SUIS IMMATURA
MORTE PRÆREPTUS.
NE
TANTARUM VIRTUTUM
MEMORIA ET EXEMPLUM
OBSOLERET,

VIDUA ET XV LIBERI
SUPERSTITES
HOC MARMOR
AMORIS ET PIETATIS MONUMENTUM
P P.

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3. THE VASSALL MONUMENT,

Sacred to the memory of
SAMUEL VASSALL, Esq. of *LONDON*, Merchant,
one of the original proprietors of the lands
of this Country;
a steady and undaunted
asserter of the Liberties of *ENGLAND*,
in 1628,
He was the first who boldly refused to submit to the tax
of Tonnage and Poundage,
an unconstitutional claim of the Crown
arbitrarily imposed:
For which (to the ruin of his family)
his goods were seized and his person imprisoned by the
Star Chamber Court.
He was chosen to represent the City of
LONDON,
in two successive Parliaments which met Apr. 13 and Nov. 3,
1640.
The Parliament in July, 1641, voted him
£10445. 12. 2
for his damages,
and resolved that he should be further considered
for his personal sufferings;
But the rage of the times and the neglect of
proper applications since

have left to his family only the honour of that
Vote and Resolution.
He was one of the largest subscribers
to raise money
against the Rebels in *IRELAND*.
All these facts may be seen in the Journal
of the House of Commons.
He was the Son of
the gallant JOHN VASSALL
who in 1588
at his own expense fitted out and commanded two Ships of War,
with which he joined the Royal Navy
to oppose
the *SPANISH ARMADA*.

This monument was erected by his great grandson,
FLORENTIUS VASSALL, Esq.
of the Island of *JAMAICA*, now residing in *ENGLAND*,
May, 1766.

Beside these monuments in King's Chapel, there is a small marble tablet inserted over the door of the vestry room, bearing the following inscription:

WILLIAM PRICE,
A BENEFACTOR TO THIS CHURCH,
DIED, MAY XIX, MDCCLXXII.
AGED LXXXVII YEARS.

XVIII.

LIST OF MINISTERS OF KING'S CHAPEL.

		Inducted.	Died or removed.
Robert Ratcliffe,	Rector.	1686	Left 1689
Robert Clarke,	Assistant.	1686	
Samuel Myles,	Rector.	1689	Died 1728
George Hatton,	Assistant.	1693	Left 1696
Christopher Bridge,	do.	1699	Rem'vd. 1706
Henry Harris,	do.	1709	Died 1729
Roger Price,	Rector.	1729	Resi'nd. 1746
Charles Harward,	Assistant.	1731	Died 1736
Addington Davenport,	do.	1737	Left 1740
Stephen Roe,	do.	1741	Rem'vd. 1744
Henry Caner,	Rector.	1747	Left 1776
Charles Brockwell,	Assistant.	1747	Died 1755
John Troutbeck,	do.	1755	Left 1775
James Freeman,	Reader.	1782	
Do.	Rector.	1787	
Samuel Cary,	Associate Minister.	1809	Died 1815
Francis Wm. Pitt Greenwood,	do.	1824	

XIX.

LIST OF THE WARDENS OF KING'S CHAPEL.

1686 to 1687,	Benjamin Bullivant	and Richard Banks.
1689,	Francis Foxcroft	Samuel Ravenscroft.
1690,	Benjamin Mountfort	Giles Dyer.
1691,	Savill Simpson	Harry Clark.
1692,	Nicholas Tippet	Edward Gouge.
1693,	William Hobby	George Turfrey.
1694 1695,	Thaddeus Maccarty	Francis Foxcroft.
1696,	Giles Dyer	Benjamin Mountfort.
1697,	Giles Dyer	Shubal Simpson.
1698,	George Turfrey	John Indicott.
1699,	John Indicott	William Hobby.
1700,	William Hobby	East Apthorp.
1701,	East Apthorp	Edward Lyde.
1702 1703,	Edward Lyde	Samuel Checkley.

	1704, Thomas Newton	Nicholas Roberts.
	1705, Nicholas Roberts	John Nelson.
	1706, John Nelson	Savill Simpson.
	1707, Savill Simpson	William Tailer.
	1708, William Tailer	Thomas Newton.
	1709, Thomas Newton	Arthur Langharne.
	1710, Arthur Langharne	Anthony Blount.
	1711, Anthony Blount	Cyprian Southack.
1713	1714, Sir Charles Hobby	John Jekyll.
1715	1716, John Oulton	John Valentine.
1717	1718, Giles Dyer	Edward Mills.
1719	1720, Henry Francklyn	George Cradock.
	1721, John Cutler	Henry Francklyn
	1722, John Cutler	James Smith.
	1723, Francis Brinley	James Stirling.
	1724, James Stirling	John Barnes.
	1725, John Barnes	John Gibbins.
	1726, John Gibbins	Thomas Selby.
	1727, Thomas Selby	Thomas Phillips.
	1728, John Eastwicke	William Randle.
	1729, William Randle	William Speakman.
	1730, William Speakman	Job Lewis.
	1731, Job Lewis	Charles Apthorp.
	1732, Charles Apthorp	George Steuart.
	1733, George Steuart	George Shore.
	1734, George Shore	Thomas Greene.
	1735, Thomas Greene	John Read.
	1736, John Read	Thomas Child.
	1737, Thomas Child	William Coffin.
	1738, William Coffin	Silvester Gardiner.
	1739, Silvester Gardiner	James Gordon.
	1740, James Gordon	William Shirley.
	1741, William Shirley	Samuel Wentworth.
	1742, Samuel Wentworth	Eliakim Hutchinson.
	1743, Eliakim Hutchinson	Charles Apthorp.
	1744, Charles Apthorp	George Cradock.
	1745, George Cradock	William Shirley, jr.
1746 to	1752, James Gordon	John Box.
	1753, John Box	James Forbes.
	1754, James Forbes	John Box.
	1755, James Forbes	Thomas Hawding.
1756	1757, Silvester Gardiner	Henry Lloyd.
1758	1759, Silvester Gardiner	Nathl. Wheelwright.
1760	1761, Nathaniel Wheelwright	Charles Paxton.

	1762, Charles Paxton	Silvester Gardiner.
1763	1768, Silvester Gardiner	Charles Paxton.
1769	1774, Silvester Gardiner	Gilbert Deblois.
	Revolutionary interval.	
	1782, Thomas Bulfinch	James Ivers.
1783	1792, Thomas Bulfinch	Shrimp. Hutchinson.
1793	1794, Thomas Bulfinch	Joseph May.
	1795, Charles Miller	Joseph May.
1796	1797, Charles Miller	Ebenezer Oliver.
1798	1826, Ebenezer Oliver	Joseph May.
1827	, Francis Johonnot Oliver	William Minot.

KING'S CHAPEL AS IN 1720. BEACON HILL IN THE DISTANCE.

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AUTHOR
Greenwood, F. W. P.

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